

SATURDAY, FEBRUARY 25, 1888.

No. 825, New Series.

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LITERATURE.

Henry VIII. and the English Monasteries: an Attempt to Illustrate the History of their Suppression. By Francis Aidan Gasquet, Monk of the Order of St. Benedict, sometime Prior of St. Gregory's Monastery, Downside, Bath. Vol. I. (John Hodges.)

The old monastic life of England is a thing the memory of which passed away so long ago that it is extremely hard in these days to realise the place it held in the social life of the community. Many suppose that it was all idleness, many that it was all devotion, many that it was a mixture of the two with a considerable spice of licentiousness super-added to the compound. That it was very stagnant and not very profitable to the world has been taken so much for granted that it seems almost hopeless to suggest the contrary. Mr. Froude, in one of his picturesque passages quoted by Father Gasquet in the present volume (and apparently even Father Gasquet is not disposed to question its truth), suggests that if St. Bede or St. Cuthbert had visited the London Charter House in the days of Henry VIII., he would have found "the prayers, the daily life, almost the very faces with which he was surrounded," much the same as they had been in "these lonely islands of prayer" for a thousand years before. And possibly, in the form and spirit of their devotions, there may have been little change. On the other hand, as to the "daily life," the Chronicle of Jocelin of Brakeland shows that a monastery was not necessarily a sleepy place, even in the latter part of the twelfth century; and that when an abbot who was a man of business succeeded one who was none, he could effect, even in a monastic establishment, a very considerable revolution—aye, and animate his monks to resist encroachments on their rights, whether by the merchants of London at the local fair or by a rival monastery setting up a rival market some miles off.

But if little is known about the old monastic life, very much has been presumed, or taken for granted upon testimony the true character of which has hardly ever been questioned till within the last few years. A mysterious "Black Book" is supposed to have been compiled when the monasteries were visited in the reign of Henry VIII.; and such extraordinary revelations were then made of the dissolute lives of monks and nuns that an indignant Parliament insisted on the suppression of these dens of vice. That the "Black Book" had disappeared with all its damning evidences was a fact which occasioned no difficulty to a writer like Burnet, who found that in the reign of Queen Mary a commission was granted to Bonner and others to examine the records of "divers

infamous scrutinies" in religious houses. The commission itself indeed said nothing about the destruction of these records when found, but rather that they should be "brought to knowledge." Still it was clear to the Protestant mind (at least in the days of Bishop Burnet) that the only object of inquiring after such things could be to destroy the evidences of things casting such deep discredit on the papal system. Well, whatever may have become of the "Black Book" itself, it is clear that the destruction of evidences could not have gone very far; for at least three or four documents still exist (and were referred to by Burton in his *Anatomy of Melancholy* long before Burnet wrote) giving a black enough account of the state of the monasteries in Henry VIII.'s time just before their suppression. These three or four separate documents were possibly intended to form parts of a comprehensive book, reporting on monasteries throughout the whole of England; but, altogether, they embrace only certain districts, and it is clear only a minority of the houses are reported on even in them. These reports contain accusations of the foulest character—often of unmentionable crimes—against several of the inmates in a considerable number of the houses. But they are accusations merely, unaccompanied by a particle of evidence to support them; and we know quite well nowadays by whom and under what circumstances they were drawn up. They are in the handwriting of John ap Rice, a notary who accompanied Cromwell's visitor, Dr. Legh, in the work of inspecting the monasteries; and we can distinctly trace in the correspondence of Dr. Legh himself and his fellow visitor, Dr. Layton, the dates at which each of these separate reports was transmitted to their master. Now, dates are rather an important element by which to form some estimate of the results of this visitation; for it appears that the whole work was done with such amazing rapidity that it is simply out of the question to suppose that the enormities reported were proved by anything like a judicial inquiry. Between August and November 1535 Dr. Legh had traversed the South of England from Wiltshire to London and the Eastern counties to Norwich, including on the route the University of Cambridge, for which he drew up injunctions. Dr. Layton during the same period had taken another route from Gloucestershire by Oxford into Kent, as far as Folkestone. The two worthies then met at Lichfield about the end of the year, and made a joint visitation of the North of England, including the counties of Derby and Nottingham, Yorkshire, Durham, and Northumberland, and had completed their reports on the houses in this circuit as early as February, in good time to be made use of in the parliamentary session which began on the fourth of that month and extended into April.

They had visited in this rapid scamper through England a hundred and fifty-five monasteries in all, and professed to have found in more than a hundred of them cases of grave immorality. Even in the counties they had traversed by far the greater number of monasteries were not reported on at all. But the instances they had found were quite enough for the real object in view. Parliament was informed that a great deal of vice had been

discovered, and consented—though only, if we may trust a later tradition, under severe pressure—to grant to the king the property of all monasteries having an income of less than £200 a year; for it was stated in the preamble to the Act—not at all in accordance with the reports of the visitors—that religion was much better observed in the larger monasteries than in the smaller.

That the case against the monasteries was prejudged appears clearly from some of the letters of the visitors themselves. When Layton, in a fit of comparative honesty, had spoken well of the monastery of Glastonbury he was admonished that his report did not give satisfaction; so he wrote immediately to apologise for his "indiscreet praise," acknowledging that the abbot appeared "neither to have known God nor his prince, nor any part of a good Christian man's religion"! And to avoid a similar mistake at St. Mary's, York, he writes that he "supposes to find evil disposition both in the abbot and convent, whereof, God willing, I shall certify you in my next letters." It is needless to say that the testimony of such an accuser is absolutely worthless. And as for his fellow, Dr. Legh, even his associate Ap Rice felt compelled to write to Cromwell of his tyranny and extortions, begging him at the same time not to disclose that he had done so, else his life would hardly be safe from the bullies and serving men in Legh's employment.

Finally, the accusations, when they had served their purpose, were discredited even by a royal commission issued immediately afterwards to report upon the condition of the monasteries with a view to their suppression. As the monks were to be turned out, it was necessary to ascertain their number in each house and what sort of character each of them bore, as well as to take stock of their property. And, strange to say, the returns of this commission, so far as they have been collected hitherto, give the monks in almost all the houses a high character for probity, zeal, hospitality, and sometimes (we may add) for particular kinds of industry, such as writing, embroidery, and painting. Nor is this all; for it stands no less clearly recorded that several of those monasteries which look worst in the reports of the visitors stood highest in the esteem of their neighbours—the country gentlemen who had the duty imposed upon them of making these returns. The huge mass of scandal compiled by Drs. Legh and Layton was clearly believed by no one, not even by the king or Cromwell, or, we may add, by the visitors themselves.

Such is the real story of the famous visitation of the monasteries just before their suppression, as it appears in Father Gasquet's book. It is a new story, which it was impossible to tell even a few years ago with anything like accuracy, simply because the original evidences had not been made sufficiently accessible, or comprehensively catalogued in true chronological order. But, although the author is avowedly himself a monk, and dedicates his work to Pope Leo XIII., by whom, it appears, he was induced to undertake it, he need fear no contradiction hereafter on the main point here revealed. The old scandals, universally discredited at the time, and believed in by a later generation only through prejudice and ignorance,

are now dispelled for ever, and no candid Protestant will ever think of reviving them. Still further revelations doubtless await us in Father Gasquet's second volume, which will treat of the actual work of the suppression, to which the visitation of the monasteries was merely a commencement.

JAMES GAIRDNER.

The Principles of the Art of Conversation.
By J. P. Mahaffy. (Macmillan.)

In the present age good speakers, though rare enough, are perhaps more numerous than good talkers, for the opportunities for continuous conversation as distinct from the interchange of mere commonplaces are certainly rarer than in olden times. When life ran more slowly, and an early dinner hour insured a long evening, there was some chance for a man to practise himself in conversation, and to achieve distinction in a combat of words.

"What things have we seen
Done at the Mermaid! heard words that have
been

So nimble and so full of subtle flame,
As if that everyone from whence they came
Had meant to put his whole wit in a jest,
And resolved to live a fool the rest
Of his dull life."

But there are humbler triumphs still open to the man or woman who will take the trouble to win them; and, if conversation has become in some measure a lost art, Mr. Mahaffy's wise and witty counsels may make its recovery possible even to some ordinary units of society. Of course they must have some natural gifts to begin with, and they must not suppose that any rules, however precisely framed or exactly followed, can compensate for the absence of such; but there may be acquired a certain amount of skill which will render the natural gifts more available for their purpose, and which will save their possessor from egregious blunders, if it does nothing else. Before all things it is necessary to remember—what even good talkers sometimes forget—that the object of conversation is recreation, not instruction or moral improvement or controversy or display. Hence Mr. Mahaffy sounds a note of warning about the dangers of smartness—"an advantage which, if not deepened by solid acquirements or chastened by moral restraints, may make a man rather the scourge than the delight of his company." But there is, of course, an evil of an opposite kind, which is quite as much to be avoided, namely, "modesty without simplicity, which, though it may still be a moral virtue, is always a social vice, and, therefore, highly detrimental to good conversation."

It is beyond our purpose to give a thorough analysis of Mr. Mahaffy's treatise; but the Aristotelian vein in which he writes shows itself on every page, and is conspicuous enough in the following passage:

"What distinction are we to make between Shyness and Reserve—two qualities whose effects are generally similar, and each of which is a great hindrance to good conversation? We may start from the distinctions in ordinary use. No man or woman will openly claim to be reserved, but many will plead that they are shy. The reason of this is that shyness is assumed to be a physical or at least a constitutional thing, whereas reserve implies deli-

berate choice to stand aloof, and repel any intimacy of conversation as unwarranted either by the circumstances or by the relative position of the speakers. Thus, though reserve may arise from modesty, it is generally a form of pride, which for that reason no one will attribute to himself. On the other hand, shyness is either assumed to be a form, or an excess, of modesty, which is a virtue, or it is assumed to be congenital, and therefore a defect to be excused rather than a fault to be censured."

With these conclusions we are not altogether disposed to agree; for we think that, as reserve is supposed to be the mark of a strong character, and shyness of a weak, there are a good many men who would prefer to be called reserved rather than shy, and who deliberately act upon their preference. Be this as it may, Mr. Mahaffy is entitled to hold and to assert his own views; and, to judge from his book, he will always do so without offensive dogmatism or foolish diffidence. If he has not succeeded in giving the world a complete key to polite conversation, he has established his claim to be considered an original thinker, with powers of analysis and expression which few modern writers possess.

CHARLES J. ROBINSON.

Autobiography and Reminiscences of Sir Douglas Forsyth. Edited by his Daughter. (Bentley.)

This book is a good specimen of the performance of a difficult task. The impediments which attend the writing of a man's life by a near relation have passed into a commonplace; and Miss Forsyth is entitled to respectful commendation for the way in which she has encountered them. The story before us is told, so far as possible, in the words of the hero; and the few remarks which the editor has considered indispensable are marked by good taste and self-control.

Forsyth was one of those men, not uncommon in the old Indian services, who, without any exceptional ability or high previous training, were developed by the conditions of the career. At Rugby, where he was contemporary with many men who have since risen to high distinction, he did not come prominently forward; being noted—so far as he was noted at all—for an amiable, honourable boy, rather lazy, and very good-looking. At Haileybury he did much better, coming out, ultimately, at the top of his term. With this prestige he landed in India, personally recommended besides to the ardent and ambitious Dalhousie. Failing to satisfy the great pro-consul, Forsyth fell into the shade for a while. But chance brought him a speciality—that opportunity for want of which many a clever man, in these days of divided labour, is doomed to live and die unknown. Being Deputy Commissioner of the Kangra Valley, he was much struck with the appearance of a number of Muslim Tartars who came down into that district from Central Asia for purposes of trade. Then came the Mutiny. But the memory of these people seems to have been fermenting in his mind. Years after, when he went to Jalandhar as commissioner, the Kangra Valley was one of the districts subject to his control. He now re-opened the question; and he found that the strange visitors came from Yarkand and Kashgar, where a Mohammedan conquest had

taken place some years before, the Chinese authorities having been expelled by followers of the Prophet from Kokand. This revolution had given a stimulus to the trade; and Forsyth endeavoured, though vainly, to interest Lord Lawrence in the matter. Nothing daunted, he went to Leh in 1867; and he was so satisfied with the result of his inquiries there, that he resolved to establish an annual fair at Palampur, where he invited the Yarkandis to come down and exchange their carpets and other produce for Indian tea. Led thus to study Central Asia and its affairs, he obtained sanction from Lord Mayo, and in 1868 repaired to London for the purpose of submitting his views to the government of Great Britain. The Duke of Argyll, then Secretary of State for India, received him coldly; but Lord Clarendon took a different view. Under instructions from the Foreign Office, Forsyth proceeded to St. Petersburg, via Constantinople, and successfully conducted a negotiation which was the original basis of the demarcation of the Afghan frontier recently concluded.

This intelligent and happy idea was also the foundation of Forsyth's own fortunes. He returned to India, at the close of 1869, highly recommended to the government by Lord Clarendon. Shortly afterwards he was sent by Lord Mayo to make further examination into the Central Asia trade question, and to visit Yarkand for that purpose. In this he was highly successful. To quote the words of a paper of the day: "The double journey of two thousand miles between Lahore and Yarkand and back was successfully accomplished in six months, over the highest tract of country in the world."

Then followed another difficulty with the government of India, more serious than that which has been noticed as occurring at the outset, in Lord Dalhousie's time. A band of excited peasants having caused anxiety in the Southern Punjab, a Mr. Cowan, Deputy-Commissioner of Ludhiana, proceeded against and captured a body of them encamped in the small independent state of Maler Kotla, on the borders of his district. Forsyth, who was then Commissioner of Ambala and Mr. Cowan's official superior, wrote to him, directing him to try his prisoners, but not to put any sentence in execution till he (the commissioner) should arrive. Mr. Cowan put the letter into his pocket and blew from guns some fifty of these unhappy bumpkins. Forsyth then wrote him a second letter, in which, instead of a reprimand or a call for explanation, he conveyed approval of the insubordinate and sanguinary act. The government of India, on learning these facts, dismissed Mr. Cowan from the service and censured Forsyth, who was removed from his commissionership and pronounced unfit for further employment that might involve political action.

The assassination of the lamented Mayo was followed by the viceroyship of Lord Northbrook, and Forsyth was sent back to Yarkand—this time not merely for commercial enquiry but on a special mission. This was, to a certain extent, a reversal of the previous order; but it is obvious that the word "political" has two senses. A Punjab commissioner has political powers which essentially differ from those of an envoy sent to conclude a treaty of commerce with a

foreign government. For the latter Forsyth had already proved his fitness, for the former—as it was thought—he had not.

The second mission to Yarkand was interesting, and might have been important. But, as we now know (though the book before us gives no hint of it), the whole thing came to grief through circumstances quite beyond British control. The tenacious Chinese were even then growing the crops that were to furnish the commissariat of an avenging force. When the crops were all ripe along the line of march the Chinese troops advanced, occupied the country, slew the Muslim usurpers, and resumed the government of Yarkand and Eastern Turkistán. The trade route is now closed; and the fair of Palampur is at an end.

In 1875 Forsyth went upon another mission, which, in spite of his temporary success, has proved equally ineffectual. With his usual combination of tact, suavity, and real shrewdness, he concluded a treaty with the King of Burma, whose son is now a dethroned prisoner in British India. In the following year he quitted India, and in 1876 retired from the service. The short remainder of his life was chiefly passed in railway business, in pursuance of which he visited Lisbon and went back to India for a few months. He died, somewhat unexpectedly, at Eastbourne, in the last days of 1886, leaving behind him—in the language of the *Times* obituary—"the ideal of an English gentleman."

Formerly, the administrative work of India was either in bad hands—when it was not done at all; or it was in exceptional hands—for which nothing was impossible. In this latter case the very difficulty of the work created the power of doing it. We can hardly miss the lesson of such a life as Forsyth's. Rebuked by Dalhousie, coldly treated by Lawrence and Argyll, censured and punished by a later local government—his buoyancy, self-reliance, intelligent views, and sympathetic manners, enabled him to surmount every obstacle and carry all his responsibilities to a happy conclusion. At the outset of his public life he laid down for himself three rules, extracted from his diary by the pious care of Miss Forsyth (p. 282), and when we read the words we cease to wonder at his success. Those who enjoyed the privilege of his friendship will recognise the sincerity with which they were recorded. Young men entering the India Civil Service can hardly do better than study the life of Douglas Forsyth in the light thus thrown upon it by himself.

H. G. KEENE.

Victorian Poets. By E. C. Stedman. Thirteenth Edition. With Supplementary Chapter. (Chatto & Windus.)

So persistent has been the parrot-cry that the reign of poetry and of romance is at an end that vast numbers of people repeat the foolish assertion in the conviction that they are giving utterance to a profound truth. Yet, save the Elizabethan period, there has been no epoch so fertile as our own, wherein so much beautiful and admirable work has been accomplished; which has endured so long and so gloriously, and in its decadence has given such promise of greatness to follow. That we are on the eve, not of a return to

empty formalism and dexterous dalliance with commonplace, but of a third great literary era, is the shy hope of many and the assured expectancy of not a few of those who have some warrant for their beliefs. To the Victorian epoch it is not yet time to write "Finis," although it is evident that its present autumnal beauty and abundance is of the St. Martin's Summer kind. One night, now or a few seasons hence, a chill wind will arise, and the wealth in which we exult will be a thing of the past; with one dawn will come a frost which will tyrannously remove these present riches to the vast garner where, as Sir Thomas Browne might say, Time doth vainly strive to satiate the avarice of Oblivion. I am well aware that there are many whose opinions are of weight who believe that we have run our course; that in the last fifty years we have exhausted our national genius; that the period which of necessity must soon dawn for us will be one of poverty if not of positive sterility. But these individuals, for the most part, belong, as it were, to the backwaters of the stream; and they have caught no glimpse of the widening estuary and the sea beyond. The keener-sighted, as well as the more hopeful, are aware of Oceanus; and I am glad to find that so acute and so capable a critic as Mr. Stedman is of their number.

In his supplementary chapter—a review of fourteen years of "British song" since the first publication of *Victorian Poets*—Mr. Stedman is able to adopt an attitude of anticipation as well as of retrospection. I note also with pleasure that, although he does not write very definitely on this point, he seems to be alive to the fact that, in poetic literature, the romantic impulse must lead to a great dramatic revival. He also shows that he has true insight into the great bulk of contemporary verse.

"Never were there so many capable of polishing measures quite unexceptionable as to form and structure, never fewer whose efforts have lifted them above what is, to be sure, an unprecedented level—but still a level. The cult of beauty and art, delightfully revived so long ago by Hunt and Keats, has brought us at last to this. Concerning inspiration and the creative impulse, we have seen first: that recent verse-makers who are most ambitious and prolific have not given much proof of exceptional genius. Their productions have the form of masterpieces, and little more. . . . Looking back, years from now, it will be seen that one noble song on a compulsive theme has survived whole volumes of elaborate, soulless artizanship by even the natural poets. . . . Breadth, passion, and imagination seem to be the elements least conspicuous in much of the recent song. The new men withdraw themselves from the movement of their time and country, forgetting it all in dreamland—in no-man's-land. They compose sonnets and ballads as inexpressive of the resolution of an imperial and stalwart people as are the figures upon certain modern canvases. . . ."

Mr. Stedman is not always the most subtle or discriminating of critics, but there is none among ourselves who equals him in breadth of sympathy, or in ability to resist allurement by the will-o'-the-wisp of mere form. The reason why contemporary criticism has so little public weight in this country is because most of its exemplars persist in castle-building in front of an advancing tide—imagination,

originality, fervour, these have now become with them secondary to elaborately refined expression. And it is because Mr. Stedman strenuously endeavours to maintain his position on a truer foundation that his history of poetry in the Victorian epoch is so valuable. Nevertheless, many of its estimates are so out of proportion, there are such curious misapprehensions of the relative importance of "the younger men," that the last section of this book, at any rate, can only be regarded as a makeshift until a more critical record shall take its place. It would neither be courteous nor just to specify the somewhat startling overestimates which Mr. Stedman occasionally makes of certain writers among us. That this was almost inevitable must, in justice to Mr. Stedman, be recognised. He has great advantages in his distance from the field of battle; but if he can regard the varying aspects of the strife with calmness, he is also apt to exaggerate the clamour of those nearest to him, and even to overlook the centres where the real issues are at stake. But again it should be said that, with all its errors in judgment, many of them immaterial, and most of them readily perceptible to the well-read English public, *Victorian Poets* is not only the best book of its kind, but is worth (say) fifty reams of ordinary anonymous criticism of home-production.

WILLIAM SHARP.

Twenty-five Years in a Waggon in the Gold Regions of Africa. By Andrew A. Anderson. In 2 vols. (Chapman & Hall.)

HERE is a *bona fide* traveller who has a good right to appear in print. Two modest volumes contain the record of twenty-five years of toil and adventure. As long ago as 1860 Mr. Anderson resolved to explore the then almost unknown territories to the north of Cape Colony and Natal; and, after several preparatory trips, he started north in 1863. Since then he has been travelling continuously through South Central Africa up to the watersheds of the Congo and Zambesi—a vast expanse of country, 1,100 miles from north to south, 1,800 from east to west, and extending over an area of 2,000,000 square miles. He has put off publishing his travels till he has been overtaken by civilisation; and many districts are now well explored and settled which, when first visited by him, were almost entirely unknown. But, for all this, his narrative is full of interest. He is a close observer of nature, and of the habits of the natives, and of the wild animals which he saw in vast quantities roaming unmolested through regions where they are now extinct, or nearly so. There is not much method in Mr. Anderson's writing, and it is not always easy to discover the year, or even the decade, in which he is travelling. One really serious fault in the book, for which we suppose the publisher is more to blame than the author, is the want of a map. We cannot understand any publisher allowing a work of the importance of the present one to appear without one. The inconvenience is the more felt from the wide range of Mr. Anderson's travels, which obliges the reader, in following him, to refer to more than one sheet in the atlas.

Mr. Anderson's account of the large game

in South Central Africa will interest many besides sportsmen; and he deserves credit for abstaining from slaughter for slaughter's sake. He had many adventures with lions. In the Kalahara desert he counted at one time, in a trap, great and small, twenty-two; and he frequently saw six and seven in the middle of the day, and within a short distance of his waggons. So near did one come to his camp, that a bushman threw a piece of burning wood at it and singed its mane. This was in the Transvaal, where he also witnessed a conjugal dispute between a lion and a lioness. Many a one might envy the author such a sight as the following:

"As we advanced along the bank we became aware that large game occupied the other side of the river. The dense forest prevented our seeing them, but there was no mistaking the sounds. Elephants were near, by the breaking of branches and the constant rumbling sound of their bowels. The river was too deep and dangerous to cross, therefore I had no choice left but to remain quiet and concealed in the shadow of the beautiful trees, the branches of which overhung the river. We knew they were approaching the river to drink. After waiting some twenty minutes, one by one they pushed themselves through the undergrowth that lined the steep bank, and made for the water, standing in a row close together, sucking up with their trunks the water into their immense throats, an operation that looks ridiculous—a sight seldom to be seen in daylight. To have fired upon them would have been cruel, as there was no possibility of getting their tusks even if we had killed them; we, therefore, watched with intense interest this interesting sight. After satisfying their thirst, they walked into the river until they were half submerged, throwing water over their backs, and flapping their immense ears against their sides, making a peculiar noise, evidently enjoying the bath immensely, pawing the water with their huge legs; and then returned to the forest to browse on the young and tender branches of their favourite trees. There were thirty-seven full grown and eleven young ones of various sizes. It was with difficulty I could restrain my boys from giving them a shot. At the present time these splendid animals are never seen in these parts, where formerly they were so plentiful."

This was also in the Transvaal.

Mr. Anderson's observations lead him to conclude that vultures discover their food more by scent than by sight. They are constantly on the wing, flying in circles, and making long sweeps in their course. They thus get the scent from any carcass below.

"In watching them closely," he says, "it is easy to see when they have got the scent and when they lose it, as is often the case if they make too great a circle. There may be sometimes from 100 to 200 performing these graceful circular flights, some one way and some another. Being at a great altitude—1000 yards—when they smell the carrion, they are, if the wind is strong, more than a mile away from the animal; and as they fly round they gradually work up to windward until the object is visible. Then they do not come down at once, but appear to make a survey of the surroundings before coming down to feast on the carcass. I have many times seen them come down wind, pass directly over a dead beast unnoticed, until they have got into the current of air on the down side, when they have worked back until they could see the animal on the ground. Their splendid sight will lead them to the spot after a time, but their quick sense of smell is the

first indication that there is a grand feast for them."

It is known that birds will warn animals of the approach of danger. The most annoying to the African hunter is a species of plover, which persistently follows him, giving the note of alarm. Mr. Anderson endeavoured to rid himself many times from these birds; but they were not to be baffled, but would come flying round the bushes, prying everywhere, until they discovered him, and then set up their alarm-notes—making the game fly in every direction. If these birds once fix their attention on a hunter, he must either shoot them or give up hope of a good day's sport.

The author's passion for a wild life, and his admiration for the noble quadrupeds which must disappear as white men advance, do not blind him to the value of civilisation. He is keenly alive to the importance of a central railway through Africa to the Congo basin. The distance from Kimberley to the Zambesi is 770 miles. A single line of railway could, he asserts, be made at a trifling cost, the country through which it would pass being comparatively a dead level, and beyond the Vaal river only a few streams would have to be bridged. He has explored the whole line of country from the Zambesi to Kimberley; and he does not hesitate to state that a better country could not be selected for a railway, or one in which the cost would be less. He proposes that fifty miles at a time should be laid down and completed; and thinks that it would not take many years to accomplish this great object, provided the people of Cape Colony were more alive to their own interests, instead of living in their present dormant state, and devoting their attention to subjects of no real importance to their prosperity. This railway would open up all the country situated on the north side of the Zambesi to what is included in the Congo State, a region of untold wealth, teeming with elephants, ostriches, and every kind of large game, and thickly peopled by intelligent races alive to the advantages of civilisation. The trade of this region now naturally tends towards the west coast. He considers that the line he proposes would be far more profitable than extending the railway from Kimberley to what he calls "that wretched Republic, the Transvaal," where commerce cannot be increased under the present Boer rule. It would, moreover, reach a district intersected by large rivers, tributaries of the Zambesi, at an elevation of nearly 3,000 feet above sea level, with splendid open and extensive pastures, which is also a fine corn-growing country.

Mr. Anderson has little good to say of the Boers. He entirely denies that they are good pioneers, and asserts that from the time they crossed the Vaal river they have been a greater curse to the country, wherever they have set foot, than Moselekatze ever was when he marched north from Zululand:

"They advance," he says, "into native territories, killing the people by thousands, enslaving women and children, robbing them of all their lands and cattle, and occupying their country, with no ulterior benefit to themselves or others, but merely as a field for further spoliation of native races, so that the country may be cleared of them; but not for civilisation or improving the country, because they leave

a dark spot wherever they settle from the ruthless cruelties they perpetrate upon unoffending and innocent people."

He himself, however, was not unacceptable to the Boer ladies, one of whom used every endeavour to persuade him to marry her daughter, her words at parting being, "You can take my daughter as soon as you come for her." He was not to be caught by this or many other like offers he had made to him.

The book contains curious accounts of various structures erected by earlier and more civilised races; but we must think the author jumps without sufficient evidence to the conclusion that that race was white, and is too anxious to find traces of the Queen of Sheba and the Ophir of Solomon.

WM. WICKHAM.

"Handbuch der römischen Alterthümer."—*Römisches Staatsrecht*. Von Theodor Mommsen. Dritter Band, erste Abtheilung: Bürgerschaft und Senat. (Leipzig: Hirzel.)

It would have been hard for an admirer of Dr. Mommsen, if he had been allowed to choose, to decide which of the two great works he would like to see finished first—the *Römische Geschichte* or the *Römisches Staatsrecht*. One longs to see the many-coloured life and bustle of the early empire depicted by the same hand which has given us the Rome of Cicero in such happy touches; to have the central government of the Roman world described in its entirety and in its relations to those single provinces, each of which has been separately painted in vol. iv. of the *Römische Geschichte*. The men, the literature, and the crimes of the age call for Dr. Mommsen's handling, and we are impatient to see what he will make of them. But at other times, when the plot-interest weighs less with us, when we want constitutional usage settled and the loose expressions of Roman orators or historians corrected or explained, we think of the unfinished *Staatsrecht*, and realise how much we should gain if we had complete before us the picture of the people and the senate.

That great work, the "Handbuch der römischen Alterthümer," has probably grown under the hands of its designers. Seven volumes were from the first intended to contain it, but by a process too familiar with German writers the volumes have been multiplied by separate Abtheilungen; and the present Abtheilung (832 pages) cannot honestly be called anything but a volume, and a very stout volume too. It takes its place in the due order of the parts, and describes the "Bürgerschaft"; but the work is not finished yet. The senate has still to receive its treatment, and in that part of the work we shall look for the key to much that is still obscure in Dr. Mommsen's theories. The relation of the senate to the people is far from being settled for more than one republican epoch; but the relation of senate and emperor is still more provocative of curiosity. The name Dyarchy, given by Dr. Mommsen to the constitution of Augustus, is not yet sufficiently justified; and it is curious that the senate should continue to be an object of suspicion and jealousy to the emperors even after Domitian had taken into

his own hands the greater part of the filling up of that body (vol. ii., ed. 1, pp. 875-7). If the senate was, for the most part, packed by the emperor, what sort of *esprit de corps* was there in it which assimilated his nominees and changed his friends into political foes?

The first volume (of the *Staatsrecht* and of the whole "Handbuch"), published in 1871, dealt with the magistracy in general, and, it will be remembered, provoked the wrath of Madvig by unfolding Roman usage from the starting-point of such abstract ideas as collegiality. The second (in two parts or *Abtheilungen*) contained a full account of each office, republican or imperial. But as the position of the magistrates of the republican period could not be properly estimated until the position and powers of the people, which gave them their authority, were understood, so the position of the later officials, from the emperor downward, will not be completely set forth until the second part of the volume now before us (the third) deals with the senate, which elected some officials and was the rival or victim of others. To the completion of this task Dr. Mommsen is apparently postponing what remains of his history.

Vols. iv.-vii. of the "Handbuch," originally by Marquardt, take up other aspects of Roman life. Vols. iv.-vi., the *Römische Staatsverwaltung*, deal successively with the organisation of the state and provinces, with finance and the army, and with religion. The seventh volume, *Das Privatleben der Römer*, in two parts, by Marquardt, has, like the *Staatsverwaltung*, been revised in a second edition by other scholars. It seems to us perhaps of all parts of the work best suited for translation into English. For the translation of so large a work as the whole we can hardly hope, although the task is being undertaken in French by F. Girard. Will any English author or publisher be so enterprising?

It will probably occur to anyone who looks over this brief distribution of the subjects that the authors would find it very hard to keep off each other's ground, and Dr. Mommsen does trespass very considerably upon the ground of Marquardt. His work overlaps that of his coadjutor upon the topics of Dress, Name, Latini, Municipia, and many more. Nor does the comparison thus suggested tell altogether in Dr. Mommsen's favour. His style is by no means seen at its best in this work, and the third volume is certainly inferior to the others in clearness of arrangement. To tell the truth, it is cumbersome and uncouth, and the vast stores of learning accumulated within its covers are somehow not easily accessible. Surely the "Bürgerschaft und Senat" might both have been handled within one real volume, as seems to have been designed at first, and that a volume of moderate compass.

Purchasers of the whole work may, we think, fairly complain of being ill-used when they find that all the references in this volume to earlier volumes are to the second edition, of which the paging is seriously different from that of the first edition. How are those readers who bought the volumes as they first came out, and therefore in the first edition, to use these references? Surely they deserve some consideration.

It is, of course, much easier to make such general comments upon the execution of Dr. Mommsen's work than to controvert any one part of it; and Dr. Mommsen is generally found to carry too many guns for his assailants. But still we must venture to point out that a disputable assertion does not become certain by being repeated, and that (to take one instance) the view that plebeians voted in the *comitia curiata* is no better substantiated now than it was when it was put forward in the *Römische Forschungen*. It is perhaps more carefully guarded, or qualified, by the admission that this was not originally the case. But is it certain that it was ever the case? We think not. Of the several arguments which the author advances, none are conclusive, and two seem specially open to criticism. The fall of the patricians, he says, would, if none but patricians voted in the *comitia curiata*, have entailed the disappearance of *leges curiatae*. But why? When the patricians lost their position, the importance of the *comitia curiata* had already passed away, and that assembly was reduced to a mere form. Why should any people, and especially a conservative people, have taken the trouble to destroy an old form, sentimentally and traditionally interesting, while it was too weak to be offensive? The ceremony, therefore, remained, and *leges curiatae* were still formally passed; but the thirty plebeian lictors voted, not because they had a right to do so as plebeians, but because they were specially appointed and authorised to represent the thirty patrician *curiae*. Again, the case of C. Mamilius Atellus is adduced from Livy 27.8; he was elected *curio maximus* against the wishes of the patricians; and as the election took place in the *comitia curiata*, the plebeians must, it is argued, have voted therein, or they could not have outvoted the patricians. But then this argument will not be good unless it be admitted that the election did take place in the *comitia curiata*, and this is not generally admitted. Though the point is uncertain, the *comitia tributa* are just as likely to have been the electing body. Thus this argumentation *litem lite resolvit*. A handbook is not the place for doubtful theories, or, at least, their doubtfulness should be made very plain to the reader.

FRANKLIN T. RICHARDS.

NEW NOVELS.

Only a Coral Girl. By Gertrude Forde. In 3 vols. (Hurst & Blackett.)

A Lion among the Ladies. By Philip Gaskell. In 3 vols. (White.)

An Adventuress. By Francis Addison. In 2 vols. (Ward & Downey.)

Whose Wife? By Mrs. Harcourt-Roe. (W. H. Allen.)

The Moloch of Fashion. By Félice Lovelace. (Remington.)

The Algerian Slave. By L. G. Séguin. (W. Bartholomew.)

Gabriel Allen, M.P. By G. A. Henty. (Spencer Blackett.)

An Impecunious Lady. By Mrs. Forrester. (Ward & Downey.)

ALL who remember Miss Forde's *Tour in Corsica*, and her story entitled *In the Old* [have a grudge against a favoured London

Palazzo, will not need to be told that the author excellently utilised her experiences in the south of Europe. From this point of view similar praise may be extended to her new novel, which delineates with much vigour and freshness the strange and chequered career of Margherita Rucci, the daughter of a Capri fisherman. Taking the story as a whole, however, it is not equal to its immediate predecessor from the same pen. The Italian touches are charming enough, but the canvas is too large for the subject; and we cannot say that the painful *dénouement* springs from an overwhelming necessity, or, indeed, from any necessity at all. Margherita attracts the attention of a young English traveller, Keith Ronaldson. They fall desperately in love with each other, elope, and are married. A brief course of Paris training and tuition at the hands of the lover-husband effect a marvellous change in the peasant bride; and when she appears among Keith's family in England, and is taken into society, she becomes a fashionable favourite. For some time all goes happily; but Ronaldson gets drawn away by evil companions, and compromises as well as ruins himself at cards. Margherita, with her intense Italian nature, clings to him through all, and effects his moral salvation, reconciling him also with his outraged family. She bears him away to Capri to recover his lost health; and, as they have now a beautiful boy, and Keith has found earnest occupation in life, their happiness seems to be assured. But when Margherita has achieved all her remedial work, without rhyme or reason she is hurried into eternity by an old lover, Geronimo Garroni, who out of jealousy had first attempted to kill her husband. We perceive no need for this terrible sacrifice. But, apart from this blemish and the fact that it is too long, Miss Forde's novel is charmingly written. It is at least a pleasure to meet with a capable writer who has something to say.

For those who care to wade through the petty intrigues of garrison society, *A Lion among the Ladies* will no doubt prove entertaining enough; but any man or woman who feels the real earnestness of life will rather look with contempt upon the trivialities which distinguish the fair-weather existence of our soldiers at home. The First Battalion of the Chalkshire Rifles numbers some curious specimens of humanity, from Guy Leycester of "Ours"—the "lion among the ladies"—down to Major Brereton, the contemptible villain of the piece. There is not much of the flesh and blood element in any of the characters, though the author on one occasion does make "the blood of a long line of stainless ancestry surge up hotly into Guy Leycester's brain" as he knocks Brereton to the ground; while, at another time, in making love to the heroine he presses "passionate kisses, not on her lips alone, but on her shining hair, and on the soft white pillar of her girlish throat." But all are poor creatures, including the lion himself. It is true that in the third volume he goes to the Soudan and gets killed; and we could cheerfully have said farewell to many of the Chalkshire Rifles if they had "exchanged" and done likewise. The author seems to

suburb, which he must settle with the inhabitants themselves, for in one place he speaks disparagingly of "that comparatively cheap and populous district known in the directory as Maida Vale"; and in another he refers more openly to a "shabby Portsdown Road house." But Mr. Gaskell's style is what we must chiefly find fault with. It is one of the worst we have ever seen. He does not seem to like the English language; and certainly he does not betray that familiarity with it which is desirable. Many of his pages look almost like exercises in "Easy Lessons" in Latin or French, only that the Latin or French is not always accurate. Mr. Gaskell is not "a lion among the" languages.

A novel which opens with the strangling of two Englishmen by an Indian, and closes with the hanging of a third Englishman and the shooting of the aforesaid Indian, will be admitted to be pretty warm. Col. Addison has achieved this new feat in fiction in *An Adventuress*; while in the intervening space between the opening and the closing horror he presents us with an exhibition of sordid and despicable villainy such as we have rarely, if ever, seen equalled. The whole work is a sickening revelation of the seamy side of human nature; and, notwithstanding the introduction of two or three excellent characters, they are not sufficient to lighten the book and make it agreeable. The story is unquestionably exciting, but we cannot think the multiplication of such books advantageous in the public interests. Col. Addison says one smart thing when he describes a certain section of society in Rockby as "chiefly remarkable for their profession of charity and their vindictive jealousy of any one who practised it." By the way, the gallant author would do well to be a little more careful with his dates. At the opening of the story, Miss Lester goes to Rockby in May 1885; but long afterwards, and when nearly all the action of the novel has passed, we find, in the middle of the second volume, a letter concerning her written by her lover from Rockby Hall, and dated January 10, 1885.

The heroine in *Whose Wife?* is called upon to bear more than her fair share of misfortunes. She is a proud and beautiful woman; but she lives to become aware that her mother had been divorced, that she herself has two husbands, and that her child has died nameless. Her load of suffering is, indeed, great, and she almost succumbs from pain and anguish when her first husband, a brutal and loathsome being, returns and threatens to murder her by inches. Some of the passages in this book might have been toned down with advantage by Mrs. Harcourt-Roe, and we cannot say much for the story from the literary point of view. But it has a painful interest running through it, and will no doubt be read.

We have not, for a very long period, met with such a disagreeable story of vice among the upper classes as that presented in *The Moloch of Fashion*. We are not concerned to deny that there may be some basis of truth for the author's sweeping assertions; but we cannot feel that her work is justified on other grounds. Merely to lift the veil on aristocratic turpitude, with the object of laying

bare its hideousness to the world, is not likely to be productive of good. We want a pen that is something more than merely descriptive—a scathing pen like Thackeray's, which wounded in order to shame, and then to heal.

A wholly different type of novel is *The Algerian Slave*. Miss Séguin is a very pleasant and agreeable writer, and her books are invariably marked by a high tone. This story shows her at her best. The scene is laid successively in Venice, London, and Algeria, the time being at the close of the last and the beginning of the present century. The characters are well drawn, and the vicissitudes of the hero excite interest and commiseration, while the touches of description and the local colouring are excellent.

Mr. Henty has constructed an ingenious and entertaining plot in *Gabriel Allen, M.P.* The hero lives under the pressure of a painful secret, which he fears may at any moment bring down the sword of Damocles upon his head. How the danger at length passes away the reader must discover for himself. He will enjoy the story for many other things besides the sketch of Allen, for the author writes with a practised hand.

A word of commendation must also be given to *An Impecunious Lady*. Mrs. Forrester has written this shilling novelette for the benefit of a house of shelter for the homeless poor. It is none the worse story for that, and we sincerely hope it will be successful for the sake of its object. Mrs. Forrester places in touching juxtaposition the splendour and luxury of the rich in the west of London with the fearful suffering and privation of the poor in the east. Dives will have a terrible awakening some day when Lazarus rises up in judgment against him.

G. BARNETT SMITH.

RECENT THEOLOGY.

Studies in Religious History. By Ernest Renan. Authorised English Edition. (Bentley.) Of contemporary writers on religious and philosophical subjects M. Renan stands high for the uniform excellence of his productions, as well as for their number and multiform character. Applying Sheridan's well-known pun, we may say of him that his luminousness suffers no impeachment from his voluminousness. This collection of essays seems to us the best as well as the most characteristic of his recent works. He regards it as a sequel to the *Studies of Religious History*, published twenty-seven years ago; and the two works taken together not only attest the extent and variety of his studies, but bear witness to his own mental development. Some of the papers in this volume share the additional merit of being permanently valuable contributions to ecclesiastical history. Among these the most important are "Joachim di Flor and the Eternal Gospel" and "Francis of Assisi." The essay entitled "A Monastic Idyl of the Thirteenth Century" affords a curious insight into the working of monasticism, and the abnormal susceptibilities to which it occasionally administered. It is only an extreme form of a considerable number of such idyls, some of which are found in the *Heptameron* of Margaret, Queen of Navarre (e.g., Day 2, Nov. XIX.) We need hardly add that M. Renan's distinguishing characteristics of thought and diction abound in this volume, though some of the graces of

his incomparable style have, as was indeed inevitable, evaporated in the process of translation.

The Light of the Ages (Asia, Africa, Europe). By the Rev. H. R. Haweis. (Charles Burnet & Co.) The forewords to this first volume (in chronological order) of Mr. Haweis's series on "Christ and Christianity" explain its object. The religious enquirer

"will surely find the answer to the fashionable craze which proclaims all religion an ephemeral fancy of the human brain, when he perceives throughout the religions of the world the unity and solidarity of the religious consciousness."

The Light of the Ages, therefore, gives short sketches of all the great religions of mankind. We begin with "The Light of India"—Brahmanism and Buddha; and proceed to "The Light of Persia"—of China, of Egypt, of Greece, of Rome, of Scandinavia, with a final chapter on Judaism and Christianity. Of course, only a slight sketch of each religion can be given; but Mr. Haweis understands the art of rapid and intelligent summary, and contrives in each sketch to convey a clear picture of the religion treated of, and bring out its value as a witness to God's presence with the race. The best chapters are, perhaps, those on India, and the most inadequate the chapter on Greece. Mr. Haweis has bestowed special attention on Brahmanism and Buddhism, and does them justice; but the immense subject of Greek religion baffles him, and we receive but a vague impression from his account. The style of the volume is throughout refreshing and clear.

The Self-Revelation of God. By S. Harris. (Edinburgh: T. and T. Clark.) This very elaborate and important treatise forms a continuation to the author's work on *The Philosophical Basis of Theism*, published a few years ago. It may be described briefly as an attempt to restate on an enlarged basis, and with the greater amplitude of illustration rendered possible by the present advance of knowledge, the old questions of evidential Christianity. To quote the author's own words:

"Butler's *Analogy*, Paley's *Natural Theology* and *Evidences of Christianity*, the Bridgewater Treatises, and similar defences of Christian Theism in the last and the earlier parts of the present century are not now sufficient. The evidence which they present is as valid as ever, but they fail to present the new evidence and to meet the new questions and objections now urged on our attention. Their method is open to criticism, and some of the principles which they assume are now the very points in question."

With a full recognition of Dr. Harris's superiority in many respects to his predecessors we fear, we must add "Mutato nomine, de te fabula," &c.; for both his method seems open to criticism, and not a few of the principles he assumes are decidedly questionable. As to the first point, the method and spirit of his work may be described as Hegelian. It is a systematic attempt, based largely on *a priori* grounds, to evolve the whole sum of Christian theology from successive stages of the self-revelation of God. These stages or parts of his subject are four, viz.: (1) God revealed in consciousness as the object of religious faith and service. (2) God revealed in the universe as the Absolute Being. (3) God revealed in the universe as Personal Spirit. (4) God revealed in Christ as the Redeemer of man from sin. Under these four heads Dr. Harris considers most of the systems and moot points of religious thought which have appeared in the world's history, and on all these subjects he is both learned and instructive. Unfortunately, however, his system, like other modifications of Hegel's Universal Thought-vortex, suffers from over-elaboration and excess of detail. In

particular it seems needlessly over-weighted by accepting Christianity rather in its traditional than in its original form. He gives his general conclusion in words which seem to merit quotation, as they describe in fairly concise terms the design of the book:

"The conclusion reached is not merely that Christian Theism may find a tolerated, but inferior and precarious standing in the presence of empirical and philosophical science and advancing civilisation; it is that the existence of God, the Absolute Reason, the ultimate ground of the universe and revealing Himself in it, is the necessary *presupposition* [the italics are ours] of all scientific knowledge, that it is the necessary basis of all ethical philosophy . . . of all aesthetical philosophy . . . and of all teleological philosophy . . . that the revelation of God in Christ redeeming man from sin and advancing His kingdom of righteousness and goodwill, gives the only complete and satisfactory philosophy of human history," &c. (p. 10).

Our readers will perceive from this extract both the scope of the author and the tone and spirit of his work. They may, however, accept our assurance that, in the discussion of points of detail, the book is an exceedingly thoughtful and learned production, presenting fresh aspects and arguments of evidential theology in a manner certain to command respect, if not to ensure partial or complete conviction.

Antiqua Mater. A Study of Christian Origins. (Trübner.) The anonymous author of this work describes its design as written in answer to the following inquiry: "What may we learn—apart from the books of the New Testament—from the old Christian and the Graeco-Roman literature of the second century, in respect of the origin and the earliest development of Christianity?" This standpoint, though not exactly novel, is worthy of occasional adoption, if only for the enlarged vista it affords into the beginnings of Christianity; but the question should, in our opinion, be preceded by another, viz.: What might we have expected to learn from non-Christian sources as to the origin of Christianity? That the evidence from outsiders in such a case would be fragmentary, vague, and partial is only what we might expect. The author seems to think, however, that it is more reliable, partly because it is earlier than our common traditional testimony. However this may be, he has produced an exceedingly interesting, able, and well-written work; and even those who dissent from his conclusions will readily acknowledge the combined acumen and impartiality with which his arguments are set forth. It is refreshing in these days to find a theme, ordinarily treated with uncritical prepossession, handled with such independence and dexterity. Not the least valuable part of the book are the incidental remarks of the author on such questions as the current position of theology among ourselves. The following observation, e.g., is as true as it is generally unheeded:

"We share strongly the feelings of some Churchmen of our time—that the habit of cultivating critical acumen to the highest degree in reference to classical letters and history in our schools and universities, and of blunting its edge when brought to bear on Christian letters and history, is the source of great moral evil in the educated world."

The Doctrine of the Atonement. By the Rev. Lewis Edwards. Translated from the Welsh by the Rev. D. C. Edwards. (Hodder & Stoughton.) This treatise is written in the form of a dialogue between teacher and disciple, and divided into chapters, which deal with the doctrine of the atonement in its relation to God, its relation to the person of Christ, and its relation to man. A very interesting chapter on the history of the doctrine completes the book. The author's theological position is best illustrated by his classification in the

introductory dialogue of the books the disciple is to read. He divides them into four classes: to the first belong Owen, Howe, Leighton, and Jonathan Edwards, who "advocate the truths of the Gospel and teach nothing contrary . . . to wholesome doctrine"; in the second come Butler and Paley, who teach no error, but do not advocate the truth; in the third, Augustine, Luther, Baxter, and Coleridge, and the best modern Germans, who teach truth mixed with error, while the fourth class teach error mixed with occasional truth. But Dr. Edwards is not so narrow minded as this classification would lead us to suppose. He writes to support the thesis that "the justice of God's nature demands an atonement in order to pardon sin," but he denies that he is a supporter of a commercial atonement. He starts from the position that "immutable principles exist, and cannot have their source in God's will." This contention is supported in chapter iii., Plato's doctrine of ideas being appealed to in illustration of the argument. Justice, Dr. Edwards argues, insists on an atonement. He then goes on to find in the "merit" of Christ the essence of the atonement. But this reasoning, while it seems to destroy the free-will of God, does not in any way explain the moral difficulty of vicarious punishment. The merit of Christ makes it only more inexplicable on any principles of justice that He should suffer for those who have no merit. Dr. Edwards undertakes to prove that Christ has gained for us that if we live Christian lives we shall be saved, provided always that we believe that it is so—for justification, he holds, must precede sanctification; but his proof only establishes that God is not responsible for this, which does not help us much. The fundamental weakness of the argument is the absence of any definition of God's justice, and its connexion with His love. The disciple asks for such a definition, but he never gets it. "The tendency of our days," we read in the preface, "is to think of God as Father only." This is surely a somewhat astonishing remark: it asks us to neglect Christ's special message about God, and go back to the Old Testament conception of Him as a Judge, and it seems to think justice no essential attribute of a father. The reason why Dr. Edwards's theory of the atonement is questioned by so many Christians now-a-days is that it denies that God forgives sins in any ordinary sense of the words. A discussion of the atonement should start with the question, "How can we forgive one another," if it is to help us to understand what we mean by talking of God's forgiveness. The historical part of the book is excellent. Dr. Edwards is to be thanked for insisting on the importance of the writings of St. Anselm, particularly of the *Cur Deus Homo?* but they are important historically rather than absolutely.

A Manual of the Book of Common Prayer. Showing its History and Contents. For the Use of those studying for Holy Orders, and Others. By Charles Hole. (Hodder & Stoughton.) This book is one of a series entitled "The Theological Educator." If we were justified in judging from this specimen only, a more reasonable and expressive name would be "The Theological Crammer." It is the last book that a good teacher would put into the hand of a theological student, as it would inevitably excite the strongest repugnance towards a subject which, if wisely treated, is full of interest. Yet we are bound to say that for the purposes of *cram* it is really effective. It is full of matter, tersely put, and generally accurate; and we are certain that if Mr. Hole were to lay himself out as an "Exam. Coach" he would run many of his men through. For example, if the editor of the series were seeking Holy Orders, Mr. Hole might probably undertake to pass him in the Prayer Book after a week's reading. We

think it really unfair of Mr. Hole to refer to Procter's well-known manual (though with words of praise prefixed) in such terms as "The ninth edition in 1870 is a sign of its being still in constant request." He might have learned very easily that the book is now, in 1887, in its seventeenth edition. Mr. Hole tell us very justly (p. 29) that the English Prayer-Book was "never legally abolished" during the Commonwealth, "though the public use of it was forbidden." Is Mr. Hole not aware that the *private* use of it was equally forbidden under heavy penalties? It is curious that Mr. Hole, when discussing that part of the prefatory matter entitled "Concerning the Service of the Church," makes no mention of its being very largely a translation of Quignonez's Latin. It was, of course, from the Psalms in the Breviary, of Sarum or other English "Use," and not from the Greek of the LXX. (p. 62) that our reformers got the verse "O Lord save the king," and its response. We observe that Mr. Hole prints (p. 86) the opening words of the Litany with the unauthorised comma after "Father." It is curious that Mr. Hole (p. 106 sq.) does not notice the absolutely certain fact that our translation of the Athanasian Creed is from a Greek and not a Latin original. In the note on *oremus*, "Let us pray" (p. 115), the Western use of *oremus* as preceding an *oratio* should have been noticed. It will be misleading to those for whom this book is intended to learn (p. 177) that in the West a bishop, but in the East a presbyter, always administers Confirmation, without adding that the presbyter's *delegated* power is clearly indicated in the East by his having to procure from the bishop the chrisom used.

Expositions. By the Rev. Dr. Cox. Third Series. (Fisher Unwin.) Our ample notice of the two former series of Dr. Cox's *Expositions* renders it needless to do more than call attention to the appearance of a third series, having the same undeniable impress of the author's "image and superscription." Dr. Cox continues to sustain in this volume his well-established rôle of a thoughtful, independent, and striking expositor. The titles of his discourses seem, however, to border so closely on sensationalism as to have a tincture of affectation; and the author, in common with many of his calling, is inclined to squeeze more exegetical comment from his textual sponge than it can fairly be said to hold.

NOTES AND NEWS.

THE Cambridge University Press will publish immediately a collation of the Athos Codex of the Shepherd of Hermas, with an introduction by Spyridios P. Lambros, Professor of History in the University of Athens, translated and edited by Mr. J. Armitage Robinson, Fellow of Christ's College, Cambridge. Many of our readers will remember the excitement caused in the literary world by the forgeries of Simonides in the years 1855-6, among which the one which awakened the liveliest interest was a codex containing the Shepherd of Hermas.

We hear that a work on the recent native disturbances in New Zealand may shortly be expected from the pen of Sir George Whitmore, the officer who was mainly instrumental in their suppression.

MR. WALTER RYE has compiled from local records a list of the Freedom of Norwich from 1317 to 1603. This calendar will give the date at which each citizen took up his freedom, with the trade or occupation to which he belonged, and will be preceded by a short introduction. The work will be issued very shortly by Mr. Elliot Stock.

MR. ROBERT BUCHANAN has completed his Ode for the International Exhibition in

Glasgow; and Dr. A. C. Mackenzie, the new Principal of the Royal Academy of Music, is at work on the score, which will be entirely choral. "The New Covenant," as Mr. Buchanan calls his ode, will be sung early next May, in the presence of the Prince of Wales.

MESSRS. CASSELL & CO. will shortly publish a small work, entitled *The Irish Union—Before and After*, by Mr. A. K. Connell, author of "Discontent and Danger in India," &c. It is a popular treatise on the political history of Ireland for the last two centuries.

MR. JULIAN CORBETT is writing a novel entitled "Kophetua the Thirteenth," the first instalment of which will appear in the April number of *Time*.

Lotus: a Psychological Romance, by the Author of "A New Marguerite," will be published shortly by Mr. George Redway.

The Golden Halcombes is the title of a new novel, by Mr. John Shaw, to be published shortly by Mr. C. W. Olley, Belfast.

MESSRS. SOTHEBY will sell, on the three last days of next week, the very choice library of the late John Leveson Douglas Stewart. Among the chief rarities are collections of W. Fraser's publications relating to Scottish families, and of Sir W. Stirling Maxwell's privately printed works; a presentation copy of the Edinburgh edition of Burns, with many additions and corrections in the poet's handwriting; first editions of Fielding, Smollett, Byron, Dickens, &c.; and a remarkable series of illustrations by Cruikshank.

FRIENDS of the late Archbishop Trench and those who value his literary work in Biblical exposition, in poetry, and in philology, will be interested in hearing that a movement has been set on foot to do honour to his memory, and to his energetic advocacy of higher female education, by endowing two scholarships in the Alexandra College at Dublin. This college, which has done very successful work, was mainly founded by the archbishop's exertions, and the proposed memorial will replace two exhibitions which he annually contributed to the institution. A strong committee has been formed in Ireland and England for this purpose, and particulars will be forwarded or contributions received by the Rev. W. Ogle, 73 Park Street, Grosvenor Square, W.

THE chronicle of the Wimbledon Free Public Library makes a good start. The building was opened in March last as a reading room, and the average daily attendance of visitors has reached 360. Ten daily papers, ninety-eight weekly papers and journals, and forty-five monthly and quarterly publications are supplied. On the opening day the shelves contained only 2,000 books, and the number of volumes has since grown to 6,000, a catalogue of which can be purchased for the moderate price of sixpence. Mr. L. W. Longstaff, who takes great interest in the growth of the library, has issued a small pamphlet of twenty-four pages consisting of notes on the catalogue. His observations, which are arranged under twenty-six heads, will afford the enquirer considerable help in the choice of the best books housed in the building. They are brief, but to the point; and the low price, one penny, puts them within the reach of all.

WE have received tomo vii. of the *Historia del Ampurdan*, by D. José Pella y Forgas. This last instalment is full of interesting details on architecture and on the social condition of various classes of Spanish society in the fifteenth century. Only a supplement with indexes and map remains to be published. The whole seven tomos form a small folio of about 700 pages, admirably illustrated with photographs and careful drawings from actual

objects. Beyond the mere local history, the work has great value as a careful study of mediaeval society and mediaeval art.

THE FORTHCOMING MAGAZINES.

GARIBALDI'S "Memorie Autobiografiche," kept for many years under lock and key, and only just published in Italy, will be the theme of a paper by Dr. Karl Blind in the forthcoming number of the *Contemporary Review*.

CONSIDERABLE space in the March *Antiquary* will be devoted to the Chester discoveries. There will be four representations of the Roman sculptures, from drawings by Mr. Edward W. Cox, including the figure of Hercules and the fragment of sculptured frieze. A report of Mr. Loftus Brock's paper on the "Age of the Walls of Chester," and the lively discussion which followed thereon, will also be given.

THE leading article in the March number of *Scribner's Magazine* will be the first of two papers by Mr. John C. Ropes on "The Campaign of Waterloo." There will also be an article by Mrs. James T. Fields, entitled "A Shelf of Old Books," containing portraits of Keats, Shelley, Leigh Hunt, "Barry Cornwall," and Joseph Severn, and facsimiles of marginal notes, &c.; while Mr. R. L. Stevenson will this month write on several eccentric beggars whom he has known.

THE March *Century* will contain the story of "Colonel Rose's Tunnel at Libby Prison," told by one of the hundred and nine Union officers who escaped on the night of February 9, 1864; also an account of Bismarck, and an illustrative paper on Salisbury Cathedral.

AMONG the contributors to the *Woman's World* for March will be Ouida, who furnishes a paper "Apropos of a Dinner"; the Countess Martinengo-Cesaresco, on "Swiss Goblins"; Mrs. Harriette Brooke Davies, on "Culture versus Cookery"; and Lady Lindsay, who contributes a complete story.

MR. GEORGE R. SIMS has been engaged on the preparation of a new series of descriptive papers, which will be commenced in an early number of *Cassell's Saturday Journal*, under the title of "Life Dramas of the London Poor."

UNIVERSITY JOTTINGS.

PROF. A. H. GREEN has been elected to the Chair of Geology at Oxford, vacant by the retirement of Prof. Prestwich. Mr. Green has held the professorship of geology in the Yorkshire College of Science, at Leeds, since its original foundation; and he had previously served for many years as an officer of the Geological Survey. He is a special authority on the Yorkshire coal-field; has reported officially on the coal resources of Cape Colony; and is the author of a valuable treatise on physical geology.

M. T. RIBOT, author of *La Psychologie anglaise contemporaine* and of many other works on psychology—several of which have been translated into English—has been appointed to the new professorship on evolution, founded at the Collège de France by the municipal council of Paris. M. Ribot may be described as a disciple of Mr. Herbert Spencer, rather than a Darwinian *pur sang*.

CANON DRIVER and Prof. Cheyne have arranged to make a tour together in the Holy Land. They propose to start about March 10, and will be away for six weeks or two months.

IN Convocation at Oxford on Tuesday, the proposal to make a special grant out of the Boden fund for the teaching of Vedic literature was rejected by 85 votes to 43.

WHILE Convocation at Oxford has approved the petition of St. John's College to postpone its obligation to augment the endowment of the Laudian chair of Arabic, the following representation to the Vice-Chancellor has been signed at Cambridge by sixty-seven influential names:

"That inasmuch as (1) the remedy provided by statute to meet depression, and (2) remedies which lie within the sphere of action of colleges, have not been tried and found inadequate, it is not justifiable to alter recent statutes regulating the contribution of the colleges to the university."

BOTH Convocation at Oxford and the Senate at Cambridge—the latter unanimously—have adopted petitions to the Queen in Council against the petition of the two London medical colleges to obtain authority to confer degrees in medicine and surgery. An important discussion on the subject is printed in the *Cambridge University Reporter* of February 14.

THE Rev. Dr. E. Moore, principal of St. Edmund Hall, and Barlow lecturer on Dante at University College, London, will deliver a lecture at the Taylorian Institution at Oxford on Tuesday next, February 28, on "The Tomb of Dante."

SIR JAMES PAGET has consented to give the annual address to the students of the London Society for the Extension of University Teaching at the Mansion House, under the presidency of the Lord Mayor. The address will be on "Scientific Study."

WE have received from so distant a quarter as the University of California a very scholarly production, forming No. 8 of its "Library Bulletins." It is modestly entitled *References for Students of Miracle Plays and Mysteries*, by Francis H. Stoddard, A.M.; and it consists of sixty-eight pages of letterpress, besides an elaborate table classifying the extant English mystery plays. The body of the work is thus arranged: (1) histories, essays, and works of reference; (2) editions of plays not English, by languages, with the French mysteries in chronological order; (3) mysteries and miracle plays in England, with special mention of the present homes of the MSS., of the recorded representations, and of the printed editions. In the preface indebtedness is acknowledged to Miss Toulmin Smith's recent edition of the cycle of York Plays; and two academical dissertations to which that book gave birth in Germany are duly entered in their proper place. It remains to add that the typography of this catalogue is as excellent as its substance.

ORIGINAL VERSE.

LINCOLN: MIDNIGHT.

SLOWLY and solemnly the great bell tolls
The hour of midnight; now the sound floats
clear

Across the stillness, falling on the ear
Like the sad knell that peals for passing souls;
Now, like the boom of distant guns, it rolls
Far off into the night, and a vague fear
Comes o'er the listener, as when sailors hear
The roar of breakers upon hidden shoals.
Then, caught upon the breeze before they die,
Above the slumbering city from the hill,
The last strokes chime out, flinging to the sky
Their deep-toned music, whose vibrations fill
The whole wide air; then, fading to a sigh,
The trembling sound is lost, and all is still.

PAGET TOYNBEE.

MAGAZINES AND REVIEWS.

THE February *Livre* contains an article of the very best kind for such a periodical—a "Voyage autour de Félix Arvers," by M. Charles Glinel, who has made the "single-

sonnet" poet his special study, and has found out all that is to be learned about him. It is not much, as those interested in Romantic literature partly know already. Arvers was a literal example of the clerk who penned stanzas when he should engross. But he did not cross his father's soul thereby, inasmuch as the paternal Arvers considerably died early. He left his son a small property, of which the said son was not too careful; but, as nearly half of it remained when he died, he can never have inhabited the typical Château de la Misère like so many others. The most curious thing about him is that he spent or wasted his life, which was not extraordinarily short (he died at forty-four), not in writing verse, but in writing drama, and that not independently, but in collaboration. Now his poetic talent, if not great in volume, was certainly real, which does not appear to have been the case with his dramatic talent. It now seems certain that the immortal "Mon Ame a son Secret," which holds in French literary history the place of "The Burial of Sir John Moore" with us, was written to, as well as for, Mme. Menessier, Charles Nodier's daughter; and that the "Imité de l'Italien," which has puzzled critics in the printed version, was an afterthought and a blind. The article is illustrated by a portrait of Arvers in the 1830 style—a portrait with character enough, but deprived of beauty by the steeply receding forehead and by parted lips of almost negro conformation.

OXFORD CITY RECORDS.

Oxford City Records. Part I. Volumes. Part II. Separate Documents. By F. Madan. (Privately printed.)

The Germans have been engaged for some time in printing their early city records—for instance, those of Cologne and Strassburg, and those of the Hanseatic towns. Without them we should have a very imperfect account of life in the Middle Ages, or even in much later times; for chronicles deal less with the inner than with the outer life of a nation, and are often more picturesque than instructive. England is beginning to follow the German example; and not only London, but other places, such as Nottingham, have made large contributions to our knowledge of town life, of the daily doings of the citizens, their guilds and all manner of associations, as well as of the numerous inhabitants who lived outside the action of the guilds. One volume of Oxford records has been already published in 1880 by Mr. W. H. Turner, whose untimely death deprived the city of one of its most devoted sons. Now Mr. Madan gives us not the documents themselves, but a complete list of them—an indispensable pre-requisite to faithful research. The proceedings of the hustings court begin about 1530; and here transfers of houses were registered, and all business connected with the freemen transacted. It is so difficult when you enquire into the history of old and interesting houses in a town to obtain any accurate information about them. The enrolment of apprentices begins in 1514. The audit accounts from 1553 include the accounts of the S. Frideswide and the Austin fairs and the Castle Mills.

It will be observed that these volumes mostly begin with the sixteenth century. The separate documents naturally begin much earlier. Thus, besides the charters, there are hustings and other court records from 1290 onwards, and curious coroner's inquests of the time of Edward I., and many documents illustrating the relations between the city and the university. The English proclamation of Henry III. (the only one until Henry V.'s time) is preserved at Oxford—the only other copy is that sent to Huntingdonshire; and from the Oxford copy

Prof. Skeat was enabled to edit a careful text for the Philological Society in 1882. The last words, *aetforen othre moge*, had always been a difficulty; but Prof. Skeat found that the true form was *inoge*, i.e., enough (we may compare Robert of Gloucester's *other barons inowe*).

The city of Oxford would have large claims on our gratitude if it would publish the very valuable early documents in its possession; and hardly any expenditure of city funds would yield a return of more permanent value, not to mention that the sale of such a book would probably make the risk of loss very slight indeed. We need not say that Mr. Madan has done his work, not only carefully, but thoroughly, and in the way that is most serviceable to students.

C. W. BOASE.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

AKHOND-ZADE, MIRZA FETH ALI. Deux comédies turques, traduites en français par A. Cillière. Paris: Leroux. 5 fr.

DENKMÄLER griechischer u. römischer Sculptur. In Histor. Anordnung, unter Leitung v. H. Brunn. Hrsg. v. E. F. Brückmann. 1. Lfg. München. 20 M.

GRABER, F. Die Wasserleitungen v. Pergamon. Berlin: Reimer. 2 M.

LILIENBORN, R. v. Die Horazischen Metren in deutschen Kompositionen d. XVI. Jahrh. Leipzig: Breitkopf & Härtel. 4 M.

LONCHAMPT, E. Pourquoi l'Amérique du Nord n'est pas française. Paris: Challamel. 2 fr. 50 c.

REPRÉSENTATION, LA: PROPORTIONNELLE: études de législation et de statistique comparées. Paris: Cotillon. 12 fr.

RONDOT, N. Les peintres de Lyon du 14^e au 18^e siècle. Paris: Plon. 12 fr.

ROSNY, Léon de. Le Pays des dix mille lacs: voyage en Finlande. Paris: Jorel. 3 fr. 50 c.

SCHWEITZER, Ph. Geschichte der skandinavischen Litteratur. 2. Thl. Von der Reformation bis auf die skandinavische Renaissance im 18. Jahrhundert. Leipzig: Friedrich. 5 M.

HISTORY, ETC.

LEGRADE, E. Bibliothèque grecque vulgaire. T. IV. Epistolaire grec ou Recueil de lettres adressées à Chrysanthé Notaras, patriarche de Jérusalem, par les princes de Valachie et de Moldavie (1694-1730). Paris: Maisonneuve. 20 fr.

LUTOSLAWSKI, W. Erhaltung u. Untergang der Staatsverfassungen nach Plato, Aristoteles u. Machiavelli. Breslau: Koschier. 2 M. 40 Pt.

OPPERMANN, A. v. Atlas vorgeschichtlicher Befestigungen in Niedersachsen. 1. Hft. Hannover: Hahn. 5 M.

REUSS, R. La Cathédrale de Strasbourg pendant la Révolution. Paris: Fischbacher. 5 fr.

ROTHAN, G. La Prusse et son royaume pendant la guerre de Crimée. Paris: Calmann Lévy. 7 fr. 50 c.

PHYSICAL SCIENCE AND PHILOSOPHY.

BARRANDE, J. Système silurien du centre de la Bohême. 1^e Partie. Vol. VII. Leipzig: Gerhard. 40 M.

MÜNSTERBERG, H. Die Willenshandlung. Ein Beitrag zur physiolog. Psychologie. Freiburg-i.-B.: Mohr. 4 M.

PFLEIDERER, E. Zur Lösung der Platonischen Frage. Freiburg-i.-B.: Mohr. 3 M. 20 Pt.

RAWITZ, B. Die Fussdrüse der Opistobranchier. Berlin: Reimer. 3 M.

TRAUBE, H. Die Minerale Schlesiens. Breslau: Kern. 9 M.

PHILOLOGY, ETC.

CLÉDAT, Le Nouveau Testament, traduit au XIII^e siècle en langue provençale, suivi d'un rituel cathare. Paris: Leroux. 50 fr.

KUZET, E. Miscellen zu Plutarchs Vitae u. Apophthegmata. Leipzig: Neumann. 1 M.

MULLER, H. Das Verhältnis d. Neugriechischen zu den romanischen Sprachen. Leipzig: Friedr. 2 M.

REVILLOUT, E. Second mémoire sur les Blemmyes d'après les inscriptions démotiques des Nubiens. Paris: Maisonneuve. 10 fr.

TANGER, G. Englischs Namen-Lexikon. Berlin: Haude & Spener. 5 M.

CORRESPONDENCE.

THE ROUTE FROM SYRIA TO EGYPT.

Christ's College, Cambridge: Feb. 21, 1888.

Prof. Sayce's interesting account of his journey from Jerusalem to El-Canfara by the short-desert route invites some remarks connecting his observations with what is known as to the topography of the district from Arabic and other sources,

The desert along the coast between Palestine and Egypt is known to Arab geographers as Al-Jifir, "the water-pits." Yacut, who describes the district from repeated personal observation as it was about the beginning of the thirteenth Christian century, says that, though the cities that formerly existed in the region were desolate in his time, there were still many palm groves and a series of inhabited points along the highway where travellers could find all needful supplies. These points were Rafah (Raphia; the form Rafa' used by Prof. Sayce is incorrect), Al-Cass, Az-Za'ca, Al-'Arish, Alwarrada and Catya (the Qatiyeh of Prof. Sayce). He quotes also a description by Al-Hasan al-Mohallebi, dating from the latter part of the tenth century, who still speaks of Al-'Arish, Rafah, and Al-Warrada as towns surrounded by gardens with palm trees, vines, and pomegranates, and having also some slender crops raised in the sand. The natives, moreover, at one season of the year, caught a vast number of quails which came to them over the sea (cf. Num. xi., 31 sqq.). From these statements it would appear that the gradual sanding up of the cultivated spots round the water-pits which Prof. Sayce observed at Româneh has been long in progress all over the district. Româneh, by the way, should be written with two *m*'s, and means "pomegranate"; see the Archduke Ludwig Salvator's *Caravan Route*, E.T., p. 9, where there is a view of the place. This may be mere popular etymology, for Brugsch, *Dict. Géog.* (p. 1242), supposes that the name preserves the Egyptian name of Pelusium *Roman* or *Romen*; but "pomegranate" is so distinctive a name in a place where trees are few that it is very unsafe to look further for an explanation. It is certainly illegitimate to suppose that the name has anything to do with the Romans, as Prof. Sayce seems to think. Equally incorrect is the explanation of Faramâ, "the Pe-Româ of the Copts," as "Roman city." The Coptic name of Pelusium, from which Faramâ is derived, is Peremoun; and, according to Brugsch (*ut sup.*) is old Egyptian. Has the printer played a trick with Prof. Sayce's MS., and changed "the city *Roman*" to "the Roman city"? In speaking of Faramâ, Prof. Sayce very justly rejects the idea that the neighbouring Tina is to be connected with the Sin of Eze. xxx. The two names cannot be etymologically one, and that Sin means "mud" is very questionable. But Prof. Sayce is mistaken when he thinks that the name Tina "owes its existence to the fortress built in the mud about three centuries ago." The name is old. Yacut has an article on the place, and it was at Tina that Nâsirî Khosrau took ship for Tinnis, having come by land from Ascalon in A.D. 1047 (*Sefer Nameh*, ed. Schefer, p. 109). Prof. Sayce's suggestion of Faramâ as a site for exploration is well worth attention. The remains of antiquity in the middle ages were still such as to excite the admiration of the Arabs, who had a considerable town here, the capital of the district of Al-Jifir. The place was considered very unhealthy (Al-Mohallebi in Yacut s.v.), and its water supply was partly from rain, partly brought by ship from Tinnis. Brackish water could be obtained from wells outside the town. Faramâ was burned by Baldwin I., King of Jerusalem, on his last expedition, and was finally destroyed by Shawir half a century later (Macrizi, *Kitab* i. 212). Baldwin sickened and died on the way back before reaching Al-'Arish, and the Bardawil, which Prof. Sayce speaks of three hours from that place, is the *Hijarat Bardawil*, or "Baldwin's Cairn," spoken of by Ibu Khallikan, No. 753, *Wüst*, and by Abufeda iii. 373. The king's body was embalmed; but his entrails were buried in the desert, and every Moslem who passed by cast a stone at his

tomb. The name of "Baldwin's salt-marsh" would seem to have been anciently attached to the whole Serbonian bog. According to the Archduke Ludwig Salvator, it now belongs to a great lagoon skirting the caravan road, less than half a day's journey west of Al-'Arish. On the shore is a ruined "castle of Bardawil" and a heap of stones where Bardawil is said to have been slain by Abū Zaid (p. 26). Close by are the remains of an ancient town. These must be the ruins of which Prof. Sayce was told, and as they lie on the road it is curious that he did not see them. An old German traveller, quoted by Reiske (Abulf. iii. 718), tells the story of "a great giant" who lies buried half a day's journey from Al-'Arish. It would almost seem as if Arab imagination had transferred to Baldwin the story of Typhon buried in the Serbonian bog (Herod. iii. 5).

One is a little surprised to find Prof. Sayce speaking of his "discovery of the site of Mount Casius." There is, as geographers have long known, only one spot on the coast that can possibly be the sandy mount famous for the temple of Jupiter Casius and for the tomb of Pompey, viz., the cape which the English chart and the *Mediterranean Pilot* (1885, vol. ii., p. 378) call Kas Bouroum, that is Kas promontory. This Kas, or, more correctly, Cass, is the Qes of Prof. Sayce's informant. In Yācūt's time it was ruined; but his authority, Mohallebī, describes it, and tells us that going along the coast from Faramā to Gaza, one comes to Ras al-Cass—a sandy promontory with a castle, gardens, sweet water, and some scanty agriculture. The Arab philologists retained an interest in the place because the garments called *caissiya* or *cissiya* (of mixed linen and silk), which a tradition forbade Moslems to wear, were said to come from it; and the Tāj al-'Arus gives an extract from an Arabic *History of Damietta*, describing Al-Cass as it was after its ruin, which is to be compared with a similar passage in Macrizī (*Khītat* i. 182). The printed Macrizī, and also the MS. used by Quatremère (*Mém. sur l'Eg.* i. 337), have Cais for Cass, by a blunder, which is the less excusable as Macrizī is at the trouble to spell the word. From these accounts, it appears that the promontory was a great sand-hill, six post-stages (thirty-six miles) from Faramā, between Sawāda and Warrāda, with ruins and some production of salt, which the Bedouins carried to Gaza and Ramla. Here the Franks used to post themselves to plunder wayfarers.

Thus, in the Middle Ages there were still two routes from Pelusium or Faramā to Palestine. The usual route was that still used, south of the lagoons, the first day's march being from Faramā to Baccāra, the second to Warrāda, the third to Al-'Arish, and the fourth to Rafah. Modern travellers going towards Syria join this route at Catya, which Prof. Sayce makes thirteen miles from Faramā, and pass the night at Bir al-'Abd, which is an easy afternoon's journey from Catya. This point probably corresponds to Baccāra, and the next halting place, Mazār (Bir-al-Mazāra, misprinted Magāra in the archduke's book), will correspond to Warrāda. Warrāda, like Mazār, lay among sand-hills. It was once a town and military post, and even in Yācūt's time had inhabitants, a *masjid*, and a station for carrier pigeons to bear despatches to Cairo. It plainly was, as Mazār is now, the most habitable point between Catya and Al-'Arish.

We now come to the historically more interesting northern route. As Cass lay between Sawāda and Warrāda, the latter station must have lain on both the northern and the southern roads. The ancient stations on this route are known from the Antonine itinerary, which agrees with Josephus's account of the march of Titus (*B. J.* iv. 11), except that Titus took but one day from the Pelusian mouth to

Mount Casius; while, from the town of Pelusium, the itinerary allows two easy stages. From Mount Casius it was two days' march to Rhinocolura (Al-'Arish), the station Ostracine lying just half way. It is generally assumed from Strabo's account that this whole road lay between the lagoon and the sea; but his words do not absolutely require this, and he does not name Ostracine. It is, therefore, worth considering whether, as seems to have been the case in Arab times, the road eastward from Mount Casius did not keep south of the narrow lagoon, and whether Ostracine must not be sought near Warrāda. The name "Ostracine" may be explained from the observation of the archduke that in the fossiliferous limestone used for building at Warrāda cockle shells (*Cardium edule*) are particularly prominent. More precise topographical information is needed to settle this point.

The station after Al-'Arish was and still is Raphia, and somewhere hereabout the Ienysus of Herodotus (three days from Mount Casius) must be placed. I cannot see that the distances at all determine the identification of Ienysus with Khān Yūnus, though that place is not so far from Raphia that the identification is impossible. But the suggestion that the name of Yūnus represents Ienysus is very hazardous. Yūnus is so common a name among Moslems that a Caravanserai of Yūnus might arise at any time, and it does not appear to be known to the Arab geographers. The place probably sprang up after the fall of Rafah, which in the earlier middle ages was a considerable place, but was ruined when Yācūt wrote. And in olden times the desert, on the edge of which Ienysus lay, did not come so far north, but ended at Rafah, three miles north of which began the famous avenue of sycamores described by Yācūt.

W. ROBERTSON SMITH.

THE WORD "HERENUS" IN CHAUCER.

Cambridge: Feb. 14, 1888.

When I explained, in the ACADEMY for January 7 (p. 9), that the word "Herenus" is simply a mistake for "Herines," i.e., the furies (such being the Middle-English form of Eriñyes), I did not expect that I should so soon light upon another singular perversion of the same word.

In Chaucer's Works, ed. 1561, fol. 322, back, there is a miserable poem, of much later date than that of Chaucer's death, entitled "The Remede of Love." The twelfth stanza begins thus:

"Come hither, thou Hermes, and ye furies all
Which fer been under us, nigh the nether pole,
Where Pluto reigneth," &c.

It is clear that "Hermes" is a scribal error for "Herines," and that the scribe has added "thou," out of his own head, to keep "Hermes" company. The context bears this out; for the author utterly rejects the inspiration of the Muses in the preceding stanza, and proceeds to invoke furies, harpies, and, to use his own expression, "all this lothsome sort." Many of the lines almost defy scansion, so that no help is to be got from observing the run of the lines. Nevertheless, this fresh instance of the occurrence of "Herines" much assists my argument; all the more so, as it appears in a disguised shape.

WALTER W. SKEAT.

BRITISH MAPMAKERS AND BRITISH POSSESSIONS.

Bothwell, Glasgow: Feb. 11, 1888.

Notwithstanding all the good advice that has of late years been tendered to British mapmakers, there are as yet very few gratifying results to show for it. Either they or the editors they employ do not seem to be suffi-

ciently interested in geography to take a pleasure in making their maps accurately representative of the state of geographical knowledge. As their shortcomings are really of very serious import to the general public, it is desirable that friendly and honest criticisms should be unremittingly continued with a view to bring about such an improvement as science and patriotism alike demand.

One of the outcomes of the Jubilee year was a crop of new atlases of the British Empire, or new editions of such. Three of these, all issued by well-known houses, I have recently most carefully compared; and repeatedly, during the labour of comparison, have I been forced to the disagreeable conclusion that some one of the three editors had blundered. The atlases are: Bartholomew's *British Colonial Pocket Atlas* (1887), W. & A. K. Johnston's *Colonial and Indian Atlas of the British Empire* (1887), and Philips's *Handy-Volume Atlas of the British Empire* (1887). As engraver's work they are all creditable productions; and, apart from the engraving, they have all many excellent features, each one showing some points of superiority over the others. What I wish to direct attention to is that they cannot be found to agree on many simple matters of fact. In proof of this, let me give five instances out of my collection; and, lest it should be thought that the discrepancies are points of minute detail, I shall choose them so that they may all hinge on the fundamental question, What is British territory and what is not? For shortness' sake I shall speak of the atlases as B., J., and P.

1. *Ellice Islands*.—B. marks these as British on map xxiv., and confirms his map in words on p. 16. According to J.'s map they are not British. P.'s maps do not contain them at all.

2. *British North Borneo*.—J. extends the west boundary as far as Brunei Bay. According to B. and P. it only comes as far west as Kimanis Bay—a difference of probably sixty miles of coast line.

3. *Pisheen Valley*, &c. According to P., an important district close on 200 miles long, is under British rule. Neither B. nor J. has anything to support this.

4. *Aden*.—In B.'s map xiv. there is a district of some considerable size, extending eastwards and northwards of Aden, coloured red and marked "under British protection." In P.'s map the same district is coloured red, but nothing is stated in words. J. gives no indication by colour or otherwise of such a protectorate.

5. *North Somali Coast*.—In P.'s map xxvi. a stretch of about 400 miles of this coast is marked British. Neither B. nor J. shows any belief in such an extension of the Queen's power.

You will observe that I do not in any of the cases hazard an opinion as to who is wrong, B., J., or P. I merely state, and deplore, the fact that they cannot all be right.

Is there no remedy for this? Will not one of the three firms concerned examine into such difficulties, and pointedly clear them up in a second edition, so that we may in time be able to obtain an authoritative atlas of the Empire.

THOMAS MUIR.

[In a notice in the ACADEMY of Mr. C. P. Lucas's *Introduction to a Historical Geography of the British Colonies* (Oxford: Clarendon Press), attention was drawn to the fact that the map, engraved by Messrs. W. & A. K. Johnston, represented Grinnell Land as a British possession.]

THE FIRST AUSTRALIAN POET.

London: Feb. 18, 1888.

In answer to your correspondent, Mr. Dykes Campbell, I shall be very glad to insert anything good by Barron Field in the new edition

of *Australian Ballads and Rhymes*, which is to go to press about March 1. Can anyone favour me with transcripts of his *chef's d'oeuvres*? I have the very best authority—his own—for knowing that he was the first, and that anyone who listed might "be the second Austral harmonist"; but the only entire poem of his that I have by me is his rather moderate sonnet on the landing of Capt. Cook.

May I take this opportunity of pointing out a mistake in this little volume of mine. Charles Harpur's name, given correctly in the introduction and notes, is misspelled Harper in the text. This mistake I overlooked in correcting the proofs, in which task, as is often the case with serial publications, I had to work at rather high pressure. I should feel very much obliged if those who have noticed any other mistakes or shortcomings would write to me, care of Walter Scott & Co., 24 Warwick Lane, E.C.

DOUGLAS B. W. SLADEN.

London: Feb. 18, 1888.

I think Mr. Dykes Campbell has fairly substantiated Barron Field's claim to be called the first Australian poet, if date alone be considered; for Barron Field was born in 1786, and Wentworth not till 1791. Also, if we are to consider the date of publication, Field's *First Fruits of Australian Poetry* was printed (as Mr. Dykes Campbell has shown) in 1819, while the famous competition on "Australasia" for the Chancellor's medal at Cambridge did not take place until 1823. If, however, native birth is to be taken into account, Wentworth's claim may still stand, for he was probably a child of one of those early colonists whom Governor Phillips placed in Norfolk Island soon after the settlement of Port Jackson (1788). Personally, I still feel (as I stated in my article) that Harpur is the first Australian whom we can call pre-eminently a poet; for with Barron Field we associate his analysis of Blackstone's Commentaries, and we think of Wentworth as Australia's first great statesman. If I erred in implying Wentworth's priority in point of date, I erred in good company; for Mr. Henniker Heaton, in his interesting article on the Australian centenary in the current number of the *National Review*, says that he "heads our list of poets."

H. T. MACKENZIE BELL.

THE PUBLISHING PRICE OF LARGE PAPER COPIES.

London: Feb. 22, 1888.

The former use of a publishing price was to tell the public what it should pay, the present use is rather to tell it what it should not pay. In the case of a limited issue, exhausted before publication, the information seems superfluous.

But there is reason in Mr. Duff's complaint, and we shall in future guard against the evil he alludes to, in so far as we are able. We would only point out (1) that when the demand for a book exceeds, or is thought likely to exceed, the possible supply no action of the publisher can prevent copies from being bought and held for a rise; (2) that if Mr. Duff had written direct to us he would have saved himself annoyance and spared the readers of the ACADEMY this correspondence. D. NUTT.

THE ETYMOLOGY OF "FORS."

Cambridge: Feb. 21, 1888.

As the etymology of the Latin *fors* is under discussion, and there is a question whether the Latin root *fer-* can ever appear as *for-*, I hope I am not out of order in stating that Vanicek derives *forda*, a pregnant cow, from this root. See Lewis and Short, s.v. *forsus*. Whether this is right, I do not pretend to say.

WALTER W. SKEAT.

APPOINTMENTS FOR NEXT WEEK.

MONDAY, Feb. 27, 5 p.m. London Institution: "A Struggle for Life," by Prof. E. Ray Lankester.

8 p.m. Royal Academy: "The Christian and Pagan Elements in Mediaeval Sculpture," I., by Prof. J. H. Middleton.

8 p.m. Society of Arts: Cantor Lecture, "The Modern Microscope," I., by Mr. John Mayall, jun.

8.30 p.m. Geographical: "The District of the Ruby Mines of Burma," by Mr. Robert Gordon.

TUESDAY, February 28, 3 p.m. Royal Institution: "Before and after Darwin," VII., by Prof. G. J. Romanes.

8 p.m. Civil Engineers: "Manganese in its Application to Metallurgy," and "Some Novel Properties of Iron and Manganese," by Mr. R. A. Hadfield.

8.30 p.m. Anthropological: "The Japanese *go-het* or Paper Offerings to the Shinto Gods" (with illustrative specimens), by Mr. Basil Hall Chamberlain; "Exhibition of decorated Arrows from the Solomon Islands," by Mr. Henry Balfour; "The Australian Class Systems," by Mr. A. W. Howitt.

WEDNESDAY, Feb. 29, 3 p.m. University College: Barlow Lecture, "A Critical Discussion of Selected Passages from Dante," IV., by the Rev. Dr. E. Moore.

8 p.m. Society of Arts: Discussion, "The Technical Education Bill," by Mr. Swire Smith.

8 p.m. Geological: "An Estimate of Post-Glacial Time," by Mr. T. Meldall Reade; "The Movement of Scree-Material" by Mr. C. Davison; "Some Additional Occurrences of Tachylites," by Mr. Grenville A. J. Cole; "Further Discoveries of Vertebrate Remains in the Triassic Strata between Budleigh Salterton and Sidmouth," by Mr. H. J. Carter.

THURSDAY, March 1, 3 p.m. Royal Institution: "Early Secular Choral Music," with Illustrations, IV., by Prof. Hubert Parry.

3 p.m. University College: Barlow Lecture: "A Critical Discussion of Selected Passages from Dante," V., by the Rev. Dr. E. Moore.

4 p.m. Archaeological Institute: "The English Mediaeval Church Organ," by Dr. E. J. Hopkins; "Churches in South Gotland," by the Rev. Sir Talbot H. B. Baker.

6 p.m. London Institution: "Glimpses into the Parochial History of the City, as gathered from the Records," I., by Mr. Edwin Freshfield.

8 p.m. Linnean: "A New Genus of *Cytinaceae* from Madagascar," by Mr. E. G. Baker; "The Flora and Fauna of the Kermades Islands," by Mr. J. F. Cheeseman.

8 p.m. Chemical: "The Origin of Colour and the Constitution of Colouring Matters generally," by Mr. H. E. Armstrong.

8 p.m. Society for the Encouragement of the Fine Arts: "The Influence of Japanese Art on English Design," by Mr. C. Holme.

8.30 p.m. Antiquaries.

FRIDAY, March 2, 8 p.m. Royal Academy: "The Christian and Pagan Elements in Mediaeval Sculpture," II., by Prof. J. H. Middleton.

8 p.m. Palaeontological: "Omissions, Redundancies, and Developments in Western English Dialects," by Mr. F. T. Elworthy.

8 p.m. Geologists' Association: "The Pleistocene Land and Freshwater Mollusca from the Barnwell Gravels," by Mr. B. Woodward; "The Evolution of the Cephalopoda," by Mr. F. A. Bather.

9 p.m. Royal Institution: "Poisons and Poisoning," by Dr. C. Meymott Tidy.

SATURDAY, March 3, 8 p.m. Royal Institution: "Experimental Optics," VII., by Lord Rayleigh.

4 p.m. National Indian Association: Annual Meeting, "Recent Movements in India," by Sir W. W. Hunter.

SCIENCE.

Biographies of Words, and the Home of the Aryas. By F. Max Müller. (Longmans.)

In comparing this volume with the brilliant lectures by which many years ago the author won a deserved renown as one of the most consummate masters of English style, there is one difference too striking to be overlooked by the most careless reader. The tone of undoubting confidence, not only in the truth of his conclusions but in the certainty of their meeting with general assent, which added not a little to the charm of Prof. Max Müller's earlier writings, seems in this, his latest work, to have given place to a somewhat uneasy consciousness that his statements have now to encounter not, as in times past, merely the cavils of the ignorant, but the opposition of scholars of high and just repute. In his own chief departments of study the world has listened to the voices of younger investigators, who dispute many of his conclusions

on grounds the validity of which he is unable to discuss, because he has not made himself thoroughly acquainted with the new methods of research from which they result. This, or something like it, is what must, in greater or less degree, happen to the veteran in every rapidly-advancing science. Prof. Max Müller, however, may take to himself one consolation which is denied to most others—his writings are likely to survive as literature even when they have yielded to the universal fate and become obsolete as authoritative guides in science.

With regard to the specific questions at issue between Prof. Max Müller and the newer school of philologists, it is quite unnecessary to say that I do not pretend to speak with authority. Speaking, however, as an apprentice, not as a master, I may venture to say that the principles of the modern school appear to me to be strongly recommended by their internal coherence and by their agreement with such of the facts as are known to me. This being the case, it is a matter of course that I find myself unable to assent to a great deal of what is contained in the present volume. It is true that in one of the papers here reprinted Prof. Max Müller disclaims anything like hostility to the alleged discoveries of recent philology. His position seems to be that on the whole these discoveries are probably true, but somewhat unimportant. He speaks of them as "filigree-work traced on the cyclopean walls" of the noble edifice erected by the founders of the science; and—varying the figure—he protests against the presumption of those who, "having built some useful attics, declare that the first and second floors of the building erected by such men as Bopp, Grimm, and Pott are no longer fit for respectable people to live in." This protest is quite valid against anybody who claims that any living philologists are equal in intrinsic greatness of achievement to the founders of the science. But if it means, or is interpreted to mean, that the results of recent philology may be safely ignored, that is quite another thing. To answer metaphor by metaphor, one might say that the top storey, though it is the least important part of a dwelling-house, may be the most important part of a watch-tower. Of course metaphors are no arguments, but it seems more fitting to compare a science to a watch-tower than to a house for "respectable people" to live in. If the results of the later philologists be true at all, it follows that a vast multitude of questions are on phonological grounds now closed which were formerly, so far as such grounds are concerned, open questions, and were decided by former philologists by criteria of some other kind, which may now be dismissed as irrelevant. Either the later developments of the science are unsound, or else it is perilous to discuss any question of ultimate etymology without taking them into account. However, it is always possible that, in the enthusiasm of the possession of new instruments, the younger school may sometimes be led to overlook sound results which their predecessors obtained by less elaborate means.

For this reason it will be worth while to listen to what Prof. Max Müller has to say in arrest of judgment on questions that are beginning to be regarded as settled; and,

apart from what is controversial, the present volume contains a good deal that is of unquestionable interest and value. It is well to remember that opinions and arguments are not necessarily obsolete because they are not expressed in the very newest notation.

The first paper in this collection will not, I think, generally be regarded as one of the most successful. The author there deals with the etymology of "Fors Fortuna," and maintains that the appellative sense of the Latin *fors* is not the primary one, but is derived from the name of the goddess. He further argues that the root of the word "Fors" is not, as is commonly supposed, identical with that of *fero*, but with the root *gher* which appears in *θερμός*, *formus*. The result of this is that the goddess *Fors* is one of the multitudinous forms of the Aryan goddess of the dawn. In the ACADEMY of January 28, Prof. Max Müller tried to show that the derivation of the word from the root of *fero* is phonologically impossible; but the goddess *Fors* refused to smile on the professor's appeal to the *Sortes Brugmannianas*. The derivation from *gher* is, doubtless, linguistically possible; but before it can, as Prof. Max Müller demands, "be accepted and treated like any other historical fact," it ought to be proved that the generally received etymology is inadmissible with regard to meaning. This Prof. Max Müller attempts to do; but his proof is far from convincing. His argument is that it is unlikely that a goddess who is known to have been the object of such genuine worship as *Fors Fortuna* can have been in origin a mere personified abstraction like *Fides*, *Spes*, *Victoria*, and so forth. But it is generally believed that one characteristic of Italian religion as distinguished from that of other Aryan nations was the habit—not, indeed, of personifying abstractions and then worshipping them, but—of ascribing seemingly supernatural phenomena to the agency of unknown divine beings, and bestowing on these beings names indicative of the mode of their operation. In all probability, *Rediculus Tutanius* was believed to be a very real person even by those who invented his name. A similar name in Greece, as denoting a deity really believed in, can scarcely be imagined as possible. Prof. Max Müller himself connects the name *Ceres* with the Sanskrit *Sarad*, harvest; and even the name of *Venus* has surely an abstract signification. Now, in all countries the result of "the lot cast into the lap" has been referred to divine agency. Is it so very unlikely that the unseen being whose operation was manifested in "chance" or "luck" should in Italy have received her name from the character of her influence on mankind? Or is it so very contrary to what one knows of human nature that the deity of luck should have been worshipped with enthusiastic devotion? Altogether, I fail to see that even a plausible case has been made out against the accepted view of the etymology of *Fors*.

The four following papers, "Words in their Infancy," "Personae," "Schoolday Recollections," and "Weighing, Buying, and Selling," are more satisfactory, as they chiefly deal either with admitted facts or with conjectures which, if incapable of being demonstrated, are at any rate more or less plausible

and interesting from their ingenuity. The notion, however, that *ghost* is etymologically related to *yeast* is not in accordance with the accepted doctrines of phonology. With regard to the most obvious objection, Prof. Max Müller says that "the representation of a Sanskrit [Aryan?] *y* by a [common] Teutonic *g* has been needlessly called in question"; but where is there any evidence in its favour? To appeal to the existence of instances of "analogous change" in Middle High-German does not seem to be much to the purpose.

The chief interest of the volume, however, lies in the chapters relating to the question of the original home of the Aryas. Prof. Max Müller argues that the older theory of an Asiatic origin is still unshaken by recent investigations. I do not think that he has succeeded in proving that the advocates of the European theory have no case; but he presses very effectively a good many points in opposition to the precipitate dogmatism of those among them who regard the question as conclusively settled. Although my own impression is that much of the evidence adduced in favour of the European theory has great cumulative weight, I cannot but regret the disposition shown, not only by Dr. Penka but by some more sober-minded upholders of the same position, to think that any sort of argument is good enough to use in what they consider a winning cause. The famous argument founded on the names of the beech and the birch, for instance, seems to me altogether destitute of force. The name of the beech is not common Aryan at all, but only European. The birch, as Prof. Max Müller has here shown, is indigenous in Central Asia, as well as in Northern Europe. I must confess, also, that I am largely in accord with Prof. Max Müller as to the incorrectness of the assertion that Sanskrit is less primitive than Greek or Lithuanian, not to say Gothic or Scandinavian. That it is so "in many respects" may be admitted; that it is so on the whole is a contention which seems violently opposed to fact. At the same time, I cannot quite understand all Prof. Max Müller's arguments on this point. He says, for example:

"And when from the vowels we turn to the consonants, where do we find the most perfect system? Five modifications of each check, guttural, dental, labial; a whole palatal series and a lingual series, which is not by any means restricted to non-Sanskritic words; five modifications of the nasal, and five modifications of the Visarga: Is not this a set-off against the loss of *ō* and *ē*, supposing that these sounds were really unknown in Sanskrit?"

As the question is one of "primitiveness," and nobody contends that the Sanskrit palatals and linguals existed in primitive Aryan, this argument rather reminds one of Charles Lamb's apology for coming to the office very late in the morning: "But, then, you know, I go away very early in the afternoon." Prof. Max Müller, however, while asserting the relative primitiveness of Sanskrit, rightly abstains from laying any great stress on this as an argument. He fully recognises—what can be shown by abundant examples—that the formal antiquity of a language is not necessarily in direct proportion to the nearness of those speaking it to their original home, nor even to their comparative freedom from

foreign admixture; and he also makes allowance for the fact that we have no means of knowing what the European languages were like at the time when Sanskrit was a living tongue.

Another point in which the author shows commendable caution is his refusal to avail himself of the argument which some have drawn from the supposed presence of Semitic loan-words in the common Aryan speech. His remarks as to the precarious nature of the evidence on which this borrowing has been assumed appear to me perfectly sound. Prof. Max Müller's observation that the Aryans had no common name for fish (or for any species of fish), while they had two common names for serpent, appears to have considerable force against that form of the European hypothesis which places the Aryan home in Scandinavia or on the shores of the Baltic.

In the chapter on "The Earliest Aryan Civilisation" I find a great deal with which I am in cordial agreement. Prof. Max Müller may or may not be prejudiced against the theory which regards "metrocracy and communal marriage" as a stage through which the human race in general has passed. My own prejudice, if I have any, is in the opposite direction; but it seems to me absurd to deny that before the time of their separation the Aryan people had attained to the possession of an organised social system distinctly of the patriarchal type. As to the degree of perfection in the arts of life ascribed to the primitive Aryans, the view expressed in this volume is somewhat more moderate than that which the author is generally understood to have advocated in his earlier writings. The chapter is accompanied by a classified vocabulary of common Aryan words, throwing light on the condition of the people before their separation.

The appendices to the volume consist of a letter from Sir George Birdwood on "The Aryan Fauna and Flora"; a correspondence reprinted from the *Times* on "The Original Home of Jade," and another from the ACADEMY on the Soma-plant; a letter from the author to Mr. Risley on "Philology versus Ethnology"; and an article on "The Third Metal, Copper or Iron"—the last being a discussion of one of the points raised in Prof. Sayce's address to the British Association at Manchester.

HENRY BRADLEY.

CORRESPONDENCE.

SOME CONTRIBUTIONS TO PĀLI LEXICOGRAPHY.

Wood Green.

Kutukūcakā occurs in the following passage from the *Divyāvadāna*, p. 8, l. 3:

"Akroçakā roshakā vayam matsarīnā kūtukūcakā vayam
dānam ca na dattam any api yena vayam pitrī
lokam āgata."

On p. 302, l. 3, of the same work the word recurs:

"Ete pi matsarīnā āsan kutukūcakā āgrī-
bitaparishkārā."

The editors, not understanding this unusual

* The editors suggest "ostentatious" as the meaning of āgrībitaparishkāra; but the context shows that it signifies "having beggarly belongings," hence "mean," "shabby."

term, have admitted into their text (p. 302) the variant reading *kutukūcakā*, which they connect with Pāli *kukkuccaka*, "remorseful." Childers, however, refers the well-known *kukkucca* to the Sanskrit *kaukritya*. It sometimes appears under the form *kukucca*, as if from *ku*-*kṛitya*; and, in the *Anguttara Nikāya*, iv. 196, we find *kukkuccakajāta*, in the sense of "well-formed," applied to a tree. It is possible that *kukucca*, "remorse," has a different origin, and may be derived from *kūt* + *kṛitya* (cf. Sk. *kūt*, "to sorrow"). But, be this as it may, *kukucca* is never used in Pāli texts along with *maccharī*, *maccharā*, or *kadariya*, but with *uddhacca*, &c. In the passages quoted above, *kutukūcakā* has not the sense of "remorseful."

The metre of the verse quoted from p. 8 of the *Divyāvadāna* would seem to show that the reading *kutukūcakā* is to be preferred to that of *kutukūcakā*. If, then, this term does not bear the meaning "remorseful," what is its true signification? Sanskrit gives us, apparently, no direct clue to the meaning, so recourse must be had to Pāli for its signification. Childers's dictionary here fails us entirely, and we are compelled to look elsewhere for help in solving the difficulty. It may be noted that *ākroṣakā* and *roshakā* correspond to Pāli *kkosakā* and *rosakā*, which are usually found together (see *Samyutta-Nikāya*, iii., 31, p. 96; *Sutta-Nipāta*, p. 24) in connexion with *maccharā*; *matsarinah* is the Pāli *maccharino*; and it may be assumed that in meaning it is synonymous with *kutukūcakā*.

On pp. 219, 298, of the *Divyāvadāna*, this term is associated with *āgrihita*, in Pāli *aggahita* (not in Childers; but compare *aggahitatta* in *Puggala Paññatti*, ii., § 3, 13; *Dhammasaṅgani*, § 1122, p. 199), which literally means "drawn tight or close"; hence closefisted, mean, greedy. But, in the *Puggala*, among the synonyms of *macchariya* we find not only *aggahitatta* and *kadariya*, but also *katukāñcukatā* (written *kata-kañcukatā* in the *Dhammasaṅgani*), an abstract noun formed from an adjective *katukāñcuka* or *kata-kañcuka*, corresponding to an original *krita-kañcuka* or *krita-kuñcaka*, "close," "near," "greedy" (cf. Sk. *krita-kapata*, "fraudulent"). *Kañcuka* or *kuñcaka* must be referred to the root *kañc* or *kañc*, "to draw together, contract" (cf. Sk. *kañcuka* and *kañcukita*).

The compiler or compilers of the *Divyāvadāna*, not recognising the origin of *katukāñcuka*, tried to Sanskritise it into *kutukūcakā*, connecting it, perhaps, with *kutukūcakā* or *kutukūcakā*. But, whatever may be the etymology of the word, there is no doubt as to its meaning, which cannot be settled offhand by an appeal to the Sanskrit dictionary. As with *ekodibhāva*, no amount of ingenuity exercised by Sanskrit scholars can determine its meaning apart from the Southern Buddhist texts, where it is employed in its true and legitimate sense. That Pāli terms have been altered in the process of Sanskritisation needs no proof. We have several specimens in the *Divyāvadāna*.

The editors furnish us with a good example in *sambhinna-pralāpa* (p. 302) = Pāli *samphappalāpa*, "nonsense." *Samphā* was a word evidently unknown to the Sanskrit compiler, but it is not uncommon in Pāli. We have also a verb *samphappalapati* (*Sum.*, p. 74). To this we may add *vardhanīya* = Pāli *bhājana*; *nishparusha* = Pāli

nippurisa. The term is applied to music, and does not mean "not harsh," "soft," but "not human," "not produced by human beings," but by *gandharvas* or heavenly musicians. In the translation of the *Jātaka* book (p. 75), "nippurisehi turiyehi paricāriyamāno (v.l. *parivāriyamāno*)," the same expression as occurs in *Culla VII*, i., p. 180, is rendered "attended by musical instruments which played of themselves." In the *Vinaya Texts*, iii., p. 225, it is translated "waited upon by women performing music." This expression, I venture to think, may be rendered thus—"entertained by heavenly music." The Sanskrit parallel passage (*Div.*, p. 6) is *nishparushena* (v.l. *nishparushena*) *turyena* *kriti ramate paricārayati* (see *Jāt.* i., p. 58). *Utkutuk prahāna* = Pāli *utkutikapadhāna*; *lūha* (pp. 13, 81) = Pāli *lūkha*; *phūttaka* (p. 29), a kind of bark cloth = Pāli *pottakā* (see *Jāt.* ii., p. 432, where the form *potthā* also occurs); *phelā* = Pāli *pelā* (see *pedā*, pp. 251, 365); *abhiprāya* = *adhiprāya*, Pāli *adhippāya*; *abhyavagāhyā* = *adhyavagāhyā* of Pāli *ajjhāgāhetvā*; *abhinirnameyāmī* = *abhinirnamayāmī* of Pāli *abhininnāmeti*.

A reference to Pāli explains many difficult expressions, as *asammosa-dharmā*, which does not mean "ever alert," but "whose dharma or doctrine is without confusion"; *tadabhalavihārin* = Pāli *tabbalavihāri*, "living intent on that"; *sthavika*, p. 475, answers to Pāli *thavika*, "a bag"; *kataccha* or *katacchu*, "a vessel" (?), p. 398, corresponds to Pāli *katacchu*, "a ladle or spoon" (not found in our Sanskrit dictionaries), the etymology of which is, perhaps, to be sought in some of the modern Prakrits.

On p. 286, l. 2, we have the puzzling expression, "sarvam sānta-h-svāpateya-n"; on p. 439, "sarva-sānta-m svāpateyam"; and, on p. 291, "prabhūta-sa-tta-svāpateyam." If we take the word as it occurs on p. 291, we find it a part of a stock phrase, which we get in a simpler form in the *Dīghanikāya*, v. 10 (*Sumāṅgala*, p. 295); *Suttavibhāga*, i., p. 18; *Samyutta*, pp. 94, 95.

In the Pāli parallel passages there is no *prabhūta-sa-tta-svāpateya*; but Buddha-ghosa, in commenting on the passage referred to in the *Kūtadantī-sutta*, has the following note: "Tāta idam evam bahum dhanam kena samgharitā? Tumhākam pītā mahādīhi yāva sattamā kula-parivattāti." The word *sattamā*, Sk. *saptamā* (as well as *satta*) may, perhaps, have been used in the sense of "going back to the seventh generation," hence "long accumulated," "of long standing" (see *Jāt.* ii., p. 47).

In the phrase on *Div.*, p. 439, I think we ought to read "sarvam sānta-svāpateyam aputram,"† which would correspond to a Pāli phrase, "sabbam sāntamā sāpateyam aputtamā." Of the following passage in the *Samyutta Nikāya*, where *sāntamā* means the seventh (in succession):

"idam sāntamān aputtakam sāpateyyam rājakośam paveseti" (iii., 2.10, p. 92).

The phrase, *pahu santo*, "being rich," occurs in the *Sutta Nipāta* (i., 6.7, p. 18), but it throws no light on the passages under discussion.

R. MORRIS.

A RECENT EMENDATION OF SOPHOCLES.

Oxford: Feb. 18, 1888.

In the present number of *Mnemosyne* appears

* If *santa* were the true reading, it might stand for *kula-santaka*, "belonging to the family."

† Or (?) *sarvam sāntam svāpateyam*.

a: emendation by J. Van Leeuwen of Soph. *Ajax*, 646-9:

ἀπανθ' ὁ μακρὸς κάναρθμητος χρόνος
φίει τ' ἔρδλα καὶ φανέντα κρύπτεται·
καὶ ξεῖτ' ἔελπτον οὐδὲν, ἀλλ' ἀλλοκεται
χῶ δεινὸς ὄρκος καὶ περισκελεῖς φρένες.

Two emendations made by others are approved as certain:

"Correcta sunt a viris doctis duo vitia, ut equidem arbitror, manifesta. Nam pro φίει legendum esse φάνει non multi opinor non concident Herwerden; et pro ὄρκος, quod vocabulum sensu vacat, Bothius restituit ὄρκος. Satis usitata sunt ὄρκονθει, ὄρκον αρεσθαι . . . similia, sensu superbiendi."

Exception, however, is taken to ὄρκος ἀλλοκεται, and it is proposed to read:

καὶ ξεῖτ' ἔελπτον οὐδὲν, εἰ μαλάσσεται
χῶ δεινὸς ὄρκος καὶ περισκελεῖς φρένες.

Emendations of a passage which is a common possession are of interest outside the circle of the special students of Sophocles; and one may be permitted to offer reasons in favour of the familiar text.

Many will probably feel that the second verse loses in dignity by the substitution of φάνει for φίει. Matters of taste are proverbially disputable; but is not the text sufficiently vindicated by the combination of φίει and φάνει in another famous passage of Sophocles?

Oed. Col. 1225:

μὴ φῦνται τὸν ἄπαντα νικῆ λόγον τὸ δ', ἐτελεῖ φανῆ
βῆναι κεῖται θεούπερ θεού πολὺ δεύτερον ἐτάχιστα.

It is instructive to observe that, as one critic alters φίει to φάνει in the passage from the *Ajax*, so another (quoted in Mr. Jebb's *apparatus criticus*) alters φάνη to φίει in this passage.

As to the other emendations—μαλάσσει seems not to be the right kind of word to combine with the metaphor of ὄρκος. Something more properly opposed to ὄρκος, for instance, is wanted; and the emendation certainly requires the support of some parallel expression. But the passages quoted are none of them to the purpose, and could at most justify only the expression μαλάσσει τὰς περισκελεῖς φρένας. From Epicharmus is quoted: μὴ τὰ μαλακὰ μόνο, μὴ τὰ σκλήρη ἔχεις; from Athenaeus: τὸν σῖδηρον μαλάσσει; from Euripides: χρόνος μαλάξει σε, and similar expressions from other writers.

But there seems to be a more serious difficulty. Does not the emendation cause a bathos in the sense? καὶ ξεῖτ' ἔελπτον οὐδὲν, εἰ—, ought obviously to be followed by a clause describing something which never would be expected to happen. Yet μαλάσσει τὸν δεινὸν ὄρκον, if a possible expression, would seem most naturally to mean something which a Greek would count upon.

J. COOK WILSON.

SCIENCE NOTES.

THE "Progreso Editorial" of Madrid has published a handsome Spanish translation of Tylor's *Anthropology*, by Dr. Antonio Machado. A preface by Dr. Tylor reminds the modern Spanish student of the great part taken by his ancestors in the foundation of anthropology, and the field for study still open in Spanish America.

WE have received the first number of a new periodical devoted to anthropology—entitled, *Internationales Archiv für Ethnographie*—edited by Dr. J. D. E. Schmeltz, keeper of the Royal Ethnological Museum at Leiden, with the co-operation of Dr. Bahson, of Copenhagen; Prof. Guido Cora, of Turin; Dr. Dozy, of Noordwijk; Prof. Pietri, of St. Petersburg; and Dr. Serrurier, of Leiden. Among those who have promised to contribute, the only English names are Gen. Pitt Rivers, Dr. Beddoe, and Dr. Sidney J. Hickson. The present number contains contributions in German,

* May *katu* not be right, and be connected with *katu*, "pungent" (cf. Eng. *stingy*, from "to sting")?

French, and Dutch; but whether English also is admitted we do not know. The annual subscription is £1, for which will be given six bi-monthly parts, each consisting of thirty-two pages large quarto, with three chromo-lithograph plates. The agents for England are Messrs. Trübner. The two most important articles in this number treat of the arrows of New Guinea, most elaborately discussed by Dr. Serrurier; and the *mandau* or sword (with much besides) of the Dyaks of Borneo. The chromo-lithographs, with which both these papers are illustrated, are admirable examples of the art.

PHILOLOGY NOTES.

In the *Revue de Linguistique* for January Prof. J. Vinson prints a Spanish Basque text of the seventeenth century, the communication of which he owed to the generosity of Mr. B. Quaritch. In the preceding (October) number, Eugène Hins is bold enough to question the received opinion of the derivation of the Romance tongues from the Latin.

Die Hdss. des Princke of Conscience von Richard Rolle de Hampole im Britischen Museum. Von Percy Andreae. (Berlin: Bernstein.) This is a graduation essay by an Englishman, who has just taken the degree of Ph.D. at Berlin. Dr. Andreae has examined the eighteen British Museum MSS. of Hampole's poem; and, by means of a comparison of their readings, chiefly in three different parts of the work, he endeavours to ascertain their mutual relations. His conclusion is that the MSS. are derived from four sources, three of which go back to a common archetype. The fourth, represented by the two MSS. used by Dr. Morris in his edition, is of independent origin, and is by far the most faithful in its rendering of the author's text. Some of the MSS., however, follow different recensions in different parts of the work. Dr. Andreae's investigation is careful and sound in method, and his conclusions deserve to be provisionally accepted, though experience shows that the first attempt at a genealogical scheme of the MSS. of an author is always found to require a good deal of revision. Incidentally the writer calls attention to two oversights in Dr. Morris's edition—the omission of fourteen lines after l. 7509, and the adoption, in l. 6097 of the reading of the Galba MS., where that of Harl. 4196 is obviously preferable.

WE regret to record the death of the Rev. Dr. George Percy Badger, the well-known Arabic scholar, and a valued contributor to the ACADEMY. Next week we hope to give some estimate of his services to Oriental learning.

MEETINGS OF SOCIETIES.

CAMBRIDGE ANTIQUARIAN SOCIETY.—(Friday, February 6.)

PROF. A. MACALISTER, president, in the chair.—Prof. Macalister exhibited six skulls, types of the large Egyptian collection recently acquired by him for the Cambridge University Museum, and commented on their ethnic characters, observing that craniology had as yet given no support whatever to Prof. Huxley's theory that the aborigines of Egypt were akin to the Australoid tribes. He remarked also that skulls from Egyptian sepulchres were scarcely ever of senile subjects, pointing to the prevalence of epidemics, which we know from other sources. Of the six skulls exhibited, one showed prognathous features of the negro type. He also exhibited a number of articles which had been lately found in the coprolite-diggings at Hauxton, Cambs., including coins of Hadrian, Gratian, Nerva, and Constantine, stycas of Eanred and Burgred, several bronze and brass rings, buckles and pins; and also iron knives and hooks, and two carved bone handles. These were found

at very different depths in the excavations.—Mr. Magnússon read a paper on four Runic Calendars, originals of three of which were exhibited, one belonging to Mr. Henry Gurney of Reigate, and two to the Cambridge Museum of Local and General Archaeology. Of the fourth, belonging to the Archducal Museum of Mannheim in Germany, Mr. Magnússon exhibited a copy which showed that this book-formed calendar, carved on six plates of wood, was wrought in a peculiar fashion, the lines of each obverse side running from left to right, those on the reverse from right to left with the by-strokes of the runic characters, employed as Sunday-letters, turned round in the same direction. The forms of the runes varied greatly, with the exception of that which stood for the seventh day of the week, which retained consistently the same form throughout. This rude and primitive indicator of time began the year on the December 24, left out the 31st of that month, and consequently indicated a year too short by one day, as did indeed Mr. Gurney's Calendar and one of the two specimens in the Archaeological Museum. Mr. Gurney's Calendar was in several points perhaps the most interesting. It began the year on April 14, St. Tiburtius's day; divided it into two semesters, winter and summer half-year, left out December 31, and had Golden Numbers of a type quite peculiar to itself, so far as Mr. Magnússon was aware. They were, with the exception of the signs for Golden Numbers XII. and XIII., derived from the Arabic numbers on the old traditional principle of rune-carvers or rather rune-scratches—for it was a fact, that should not be forgotten, that runes were originally scratched, with a sharp point simply, and only later were executed by the method of carving—never to let a line run parallel to the grain of the wood on which the characters were carved, and thus it constituted a real curiosity in palaeography. This calendar, too, contained the Golden Numbers of the Paschal term and of the term of Pentecost, in accordance with the perpetual lunar calendar of the Christian Church. One of the Museum Calendars also had Golden Numbers of somewhat unusual type, and rather irregularly executed. That also began the year on April 14, and left out December 31. Its lists of saints' days and mark-days was unusually full, and altogether it was a very perfect type of 'Prinstave' record. These two calendars must be older than 1690, or at least belong to the rune-stave tradition which was in vogue before that date, when, by the labours of the Swedish astronomer, Samuel Krook, the reformed rune-stave was introduced, which by its Golden Numbers showed the true novilunia, and instead of III. had XIX. against January 1, followed by VII., XVI., &c., in due course. The second stave belonging to the Cambridge Museum was one without Golden Numbers, beginning on January 1 and containing a year of 365 days. The noticeable peculiarity of this runic stick was that the days of the week were so arranged as to give one the impression that it bore traces of the old division of time by pentades. The first five days of the week formed a group by themselves, and the last two, being merely a couple of straight strokes, were joined together by combining strokes throughout. This, so far as Mr. Magnússon knew, was the only runic calendar which dealt with the Sunday letters in this fashion, and was therefore a very valuable and venerable piece of antiquity. For a long time, in fact since the publication of Finn Magnússon's heathen Calendar of the North, in 1828, no doubt had been entertained among the learned of the early heathen time division of the North having been counted by pentades. But this was the first real document that might be appealed to in support of that mode of computation having once been in practical use among Scandinavians. Rune-stave records had as yet been very imperfectly studied. Some people would even make us believe that they were of small worth. Yet it was an obvious matter that they were the last existing proofs of a tradition which once upon a time was as vividly realised as it was wide-spread; and no one could tell the real age of the traditional features exhibited on this stave or that, until a comparative study of rune-staves generally had been made by runic scholars.—Prof. Skeat remarked that he thought that the compound characters for 10, 17, and 19 in the

calendars might be explained as being merely the Arabic numerals. The first was composed of 1 and a small square 0, the two being joined together; the second of 1 and a small 7 joined together; and the third of 1 joined on to a slightly imperfect 9. As to the old puzzle concerning the order of letters in the ancient *Futhorh*, or runic alphabet, for which no origin had hitherto been found, he suggested that it was not impossible that it had something to do with the *Paternoster*. The *Paternoster* was regarded as a charm, and the letters had magical virtues. Even the order of the letters was regarded with a superstitious reverence, as shown by the curious Anglo-Saxon poem on the subject published by Kemble. A translation of the *Paternoster* into any Low German dialect would begin, as in Anglo-Saxon, with the words—“Fader ure, thu on (or in) heofonum”; where the words begin with F, U, TH, O. This gives the first four letters. Of course this is but a guess; but, in the absence of further evidence, it seemed to him to be worth mentioning. That the runes were originally scratched rather than cut is curiously shown by the English word to “write.” It is cognate with the German *reissen*, and meant originally to tear or scratch a surface.

NEW SHAKSPERE SOCIETY.—(Friday, February 10.)

THE REV. W. A. HARRISON in the chair.—The paper read was on “Elizabethan England and the Jews,” by Mr. Sidney L. Lee. He first dealt with the Jew on the stage, in Gosson's allusion, in the “Three Ladies of London,” in Marlowe's “Jew of Malta,” the popularity of which was remarkable, and probably led Shakspere to write his “Merchant of Venice” about 1596, whose Jew was a portrait from the life. An anonymous play on Solimus introduced a Jewish physician, who reappeared forty years later in a play by Goff. Dekker's and Brom's Jew plays are lost. The English travelling companies on the Continent acted Jewish plays. Jews are alluded to in very many Elizabethan plays, by Webster, Ben Jonson, in “Every Woman in Her Humour,” &c. The drama should be studied for social history; it was a reflection of contemporary society. All plays below the highest contain historic and social characteristics which the historian must study. In Europe, the continental Jew was nearly as influential in Elizabeth's time as he is now. In England, the popular opinion is that there were no Jews. William Davies, a traveller, writes, in 1597, of foreign Jews, and declares that none were here. Hakluyt, and an English translation of French travels in the Levant, describe in detail Jews abroad. Yet in “Every Woman in Her Humour,” a city dame tells a friend to hire a dress at a Jew's. True, that in 1290 an order in council banished Jews from England. But it was not fully carried out, and its effect must have soon passed away; it remained in habitual abeyance. Commerce brought Jewish settlers here. In 1233 a house for Jewish converts was built on the site of the present Rolls Court and Chapel, and flourished for more than 300 years. In 1367 the Master of the Rolls was made Master of the Jews. In 1490 the Jews expelled from Spain found a home here; and later they came to London, York, and Dover. About 1540 Jews' houses here were searched. In April, 1550, Ferdinand Lopez, a Jew born, was convicted here of gross immorality, and he was banished. In Elizabeth's time, foreign and Jewish merchants, &c., fleeing from foreign religious persecution, settled here. In 1593, Sir R. Cecil contended for English hospitality to aliens. When Elizabeth came to the throne (1559) 3,000 aliens were here; 4,800 in 1563; they soon increased (in 1571) to 7,000; and in James I.'s day (1618) to 10,000. The foreigner is very frequently portrayed on the Elizabethan stage. Among them were many Jews. In 1591 Elizabeth made for a time a Portuguese Jewess maid of honour. As Jews and usurers were synonymous, Jews must have been here. Stow complains that pawnbrokers and baptized Jews had crept into Houndsditch. Jew doctors, Jacob and Lopez, were well known. Roderigo Lopez came to England in 1559, with his brother Louis. He was the first physician to Bartholomew's Hospital, and was praised by Clowes for his skill. He was elected to the College

of Physicians, and was first physician to Leicester's household. In 1586 he was chief physician to Queen Elizabeth. But he turned to treachery. He quarrelled with Essex and Don Antonio, and was accused of attempting to poison the Queen. In 1594 he was tried, and executed at Tyburn in June; but the evidence against him was weak, and the Queen granted his property to his widow. John Taylor, the Water-Poet, and many others, abused him. In his time, other Jews were here. A miner and chemist, Gaunz, a Bohemian Jew, was arrested at Bristol, and sent to the Privy Council. The Converts' House, in Chancery Lane, went on with its work. In 1577, Nathaniel, a Jew, was baptized in London, and the sermon on the occasion was preached by Foxe, the martyrologist. Jews were also at Oxford. A Jewish settlement existed there continuously. In 1608, two Jews were allowed to read in the Bodleian. Jacob Barnet taught Hebrew there, but was banished in 1613. In 1623, a small pension was granted to a Jew. In 1628, a Jew wrote a sonnet in *Naps upon Parnassus*. Though they were not numerous here, yet here some of them must have been; and the study of Jews in the Elizabethan drama is worthy of the attention of all social historians. The chairman, Dr. Furnivall, Mr. Poel, Mr. Tyler, Miss Latham, and others who joined in the discussion, confirmed Mr. Lee's facts and arguments.

ENGLISH GOETHE SOCIETY.—Manchester Branch.—
(Wednesday, January 25.)

CONSUL E. LIEBERT in the chair.—Prof. Schuster delivered a lecture, illustrated by most interesting experiments, on "Goethe's Theory of Colours." The lecturer first pointed out that there is nothing essentially antagonistic between poetry and science, and that, as a matter of fact, Goethe possessed in a very high degree the power of observation, so necessary to the scientific student, and also that of classification and generalisation, which is so helpful to the satisfactory prosecution of scientific inquiries, particularly in their preliminary stages. And it was just in those branches of natural science which were in the preliminary stage that Goethe was most successful. His theory of colours, however, though worked out with marvellous patience and acuteness, is but the last brilliant flicker of mediaeval science, which ignored the fact that the physical world is ruled by definite numerical laws, and that a physical theory must be able to stand the test of mathematical demonstration. Goethe held that a close observation of what is going on around us in nature will teach us for more than we can learn by experimentation; and particularly did he abhor those experiments which render it necessary for the observer to shut himself in a dark room and admit the light only through a narrow aperture. He refused to break up light, and took it as an ultimate thing in itself. The fundamental facts from which he starts—the blue sky and the sunset colour—are just those which, according to Newton's theory, are most complicated and difficult to explain; and, moreover, whilst we have been driven by continued experience to look on the human senses as the most fallible and deceptive of guides, Goethe takes men's judgment as the only possible test of colour sensation. Hence his theory, while argued out with perfect logic on the grounds from which it started, fails to stand the ultimate test of all physical truth—that of numbers. It does not allow us to get numerical relations which we can verify or disprove by experiment. The last part of Goethe's work on the Farbenlehre gives a historical account of the progress of optics which, in the lecturer's view, is the most complete and satisfactory history ever written in any department of science, and which should be read by every student of physics.

(Saturday, February 18.)

DR. WARD, president, in the chair.—Prof. Lobenhofer read a paper on Frederick Theodor von Vischer, Professor of Literature and Aesthetics, at Tübingen, and afterwards at Stuttgart, who died in September last at the ripe age of eighty-one. Having been first a pupil and later on a colleague of Vischer in the Stuttgart Polytechnic, the lecturer was able to bring before his hearers a vivid picture of the man himself, as well

as of his work as teacher and writer. To illustrate his method as an aesthetic critic, Prof. Lobenhofer, from his own notes taken when a student, gave the substance of Vischer's criticism of the "Prologue in Heaven," in Goethe's "Faust." (It is hoped that this portion will be printed in the transactions of the society.)—In the discussion which followed, the president drew special attention to one point insisted upon by Vischer—viz., that the absence of supernatural intervention on the side of good throughout Goethe's play (in contrast with the Volksbuch and the puppet-play) was no oversight on the part of the poet, but was deliberately intended to mark the truth that, as Vischer puts it, "whatever magic power evil may exert, good must ever finally triumph, even without miracles."—After the discussion of the paper, the president called attention to an article by Dr. Bielschowsky, "Die Urbilder zu Hermann und Dorothea" (*Prussische Jahrbücher*, 1887, Heft 4), in which the suggestion is made that, in sketching both the character of Dorothea and her adventure with the soldiers, Goethe had in his mind Lili Schönemann and her perilous flight from Strassburg, in 1794. This suggestion did not command itself to Dr. Ward.—The secretary mentioned that the source of Goethe's song, "Der Goldschmiedsgesell," has been shown by Dr. J. Goebel (*American Modern Language Notes*, May, 1887) to be Henry Carey's "Sally in our Alley." Viehoff had suggested that further inquiries would no doubt show that Goethe's poem was based upon some popular song, and an entry in Riemer's diary makes this perfectly clear: "12 September (1808). In the evening Goethe turned an English song given to me by Frau von Fliess into a German one."

FINE ART.

The Electrum Coinage of Cyzicus. By William Greenwell. (Rollin & Feuardent.)

The well-known series of monographs on the numismatic history of the more important Greek states, which commenced ten years ago with Prof. Gardner's *Coinage of Syracuse*, has again received an addition. This is the first volume which has not come from the pen of one of the staff of the British Museum. It is written by Canon Greenwell, of Durham, one of our leading English collectors, and a specialist in early Greek issues. The subject of which it treats is the electrum coinage of Cyzicus—a large, interesting, and hitherto rather neglected class of coins. It is probably due to their rarity that they have remained comparatively untouched by numismatic writers. Although the types are numerous, not one of the varieties is common. A hundred years ago they were actually unknown. The great Eckhel declared that the Cyzicene stater was merely money of account; and large last-century collections, such as that in the Bodleian at Oxford, do not contain a single specimen. Even of late years, since the coins have become better known, only two or three casual notices of them, in the *Numismatic Chronicle* and other publications, have appeared. Canon Greenwell is one of the few private collectors who possess a long series of these beautiful coins. Unless we are much mistaken, he has the second largest existing cabinet of them, and his collection might be envied by any national museum. He is, therefore, eminently fitted to investigate the questions which arise in connexion with the date and history of the coinage, and with the class of subjects which its types represent.

The Cyzicene stater is one of the most marked and unmistakeable coins which exist. Its peculiarity lies in the preservation of the most ancient and primitive form—the thick

umpy bean-like shape of the earliest issues—at a time when art had reached its perfection, and coin types were at their best. The shape of the Cyzicene and the subject represented on it give each other the lie. The one points to the seventh century, the other to the end of the fifth. There is no cause to wonder if the coins were for a long time puzzles to the numismatist; for the beautiful work of the figures on the obverse stands in strange contrast with the primitive reverse, where the old "incuse square" was never replaced by any representation.

Not less noteworthy than the form of the Cyzicene is the class of types which it displays. It was the almost invariable practice of a Greek city to make its state badge the most prominent feature of its coins. Every Athenian coin displays the owl, every Corinthian the Pegasus, every Metapontine the corn-ear, as its chief device. But at Cyzicus the custom was entirely different. Not only was the name of the town invariably omitted; but its badge—the tunny-fish—was kept in a subordinate position, crammed into the exergue, or made a minor portion of the main type of the coin. The subjects which were chosen for representation were of the most varied character. A good many of them relate to the local gods and heroes. Persephone, Apollo, and Cybele, the chief deities of the town, Cyzicus, its eponymous hero, the Argonauts and Heracles, who figured in its legends—all are frequently represented; but, in addition to them, appear a number of personages and objects without any such associations. Of these the majority are borrowed from the mythology of other states, in most cases those with which Cyzicus is likely to have had close commercial relations. Thus we get figures of Cecrops, Erichthonius, and even of Harmodius and Aristogeiton from Athens. Panticapaean is represented by the Scythian archer and a head of Pan, the latter exactly similar to the one which appears on the staters of that town. The winged boar of Clazomene, and the seated griffin of Abdera, are also unmistakeable; but it is strange to find that some of the types of the Cyzicenes reproduce the emblems of very distant places in Italy and Sicily, which cannot have had any direct commerce with the Propontis in the fifth century. We find, for example, the swimming man-headed bull of Gela, the head of Arethusa from Syracuse, and the figure of Taras bestriding his dolphin from Tarentum, each accurately reproduced on a stater of Cyzicus. For this phenomenon it is hard to account. Canon Greenwell suggests that

"it may well have happened that persons of importance in the state, connected as magistrates with the coinage, had intimate relations of one kind or another with foreign, and even far-distant, places. Such persons may have sought to distinguish that connexion by placing upon the coinage of their own city types selected from coins of the states with which they were holding intercourse; or the town itself may have wished to ingratiate itself with other places with which it was connected by trade or treaty."

We confess that neither of these guesses seems satisfactory to us. We have examples of other states where the magistrate's symbol constantly appears; but that symbol is never the well-known badge of a great Greek city.

It is some distinctive and individual device, bearing in many cases a punning allusion to the owner's name, as may be noticed in the series of the magistrates of Abdera. On the other hand, we cannot see how it is likely that the state of Cyzicus should have had important relations with, and desired to conciliate, such distant towns as Poseidonia or Gela. On this difficult point we await further suggestions.

The way in which the tunny is combined with the larger and main type of the coin is often quaint and ingenious. On the coin with the Tarentine device which we mentioned above, Taras holds out a small tunny in his hand; in other cases, the fish forms the support of a seated or standing figure; but, though invariably present, it is never obtruded on the sight.

As to the date at which the coins were issued, we thoroughly agree with Canon Greenwell. They run between the years 500 B.C. and 360 B.C., and mainly lie in the central part of that period, the pieces struck before 470 B.C. and after 390 B.C. forming only a small portion of the whole. M. Lenormant, when he assigned the coins to the period 404-330, was overriding every indication of date which is supplied by the style of the art on the greater part of the series. There is only one coin whose issue we should be inclined to place at a different date from Canon Greenwell. This is the first piece in the whole book, Pl. i. No. 1. The Canon fixes its appearance at a very early period, somewhere about 600-590 B.C., with a century dividing it from the rest of the Cyzicenes. We much doubt this. There is nothing but the extreme rudeness of the incuse reverse to make us send it so far back; and at Cyzicus the incuse was never a sign of age, but an archaic survival. For our own part, we do not see that the issue of this coin need have preceded that of the other staters by any very great interval. It may as well be the first electrum coinage after the cessation of the Lydian gold staters, as the last electrum coinage before that series obtained the temporary possession of the markets of Asia Minor. This, however, is a matter of opinion.

The method of classification which Canon Greenwell has adopted in arranging the Cyzicenes is not the chronological one which has prevailed in the earlier numbers of this series of monographs. Such an arrangement would in this case be almost impossible, as there is no change in epigraphy, or in the method of striking, to help out the indications given by the style of art displayed by the coins. There are some pieces which we can attribute to a period very little posterior to the commencement of the fifth century, and others which fall well within the fourth; but any minute subdivision into classes would be quite impossible. Canon Greenwell has therefore made the subjects of the types his criterion of division, all devices relating, e.g., to Zeus, Apollo, or Dionysus being placed side by side. A number of nondescript types, whose religious character it is hard to discover, come together at the end.

Had space permitted, we should have much liked to enlarge on the art of the Cyzicene coinage. The series is remarkable for containing many coins which appear to be direct

copies of famous statues or of subjects from the metopes of temples. Great skill has in almost every case been displayed in fitting these subjects into the limited space of the coin. Sometimes dignity suffers to a certain extent, e.g., the kneeling Zeus of No. 2 and the stooping hoplite of No. 91 are in decidedly uncomfortable positions; but the effect is never unpleasing, and the ingenuity always remarkable. Some of the pieces—notably Nos. 13-14, with the head of Demeter; Nos. 36-37, with that of Dionysus; and Nos. 20 and 23, with the full-length figures of Apollo and Helios—are among the most beautiful Greek coins existing.

Perhaps we may be permitted to point out one slip in this excellent work. Harmodius and Aristogeiton were not brothers (p. 90), nor, indeed, relations at all.

The autotype plates deserve the usual commendation due to works brought out under the auspices of the Numismatic Society.

C. OMAN.

LETTER FROM EGYPT.

Cairo: Feb. 12, 1888.

I HAVE to make a correction and an addition to the letter I sent to the ACADEMY last week. On looking over my notes of the inscription on the *naos* I found at El-Arish, I see that the hieroglyphic name of the city seems to have been (Her-)heren, reminding us of the first part of the classical name Rhinokoloura, the temple to which the *naos* belonged being apparently "the temple of the city of the house of the sycamore" (*nebes*). I hope that Mr. Griffith will start shortly for El-Arish and make a copy of the inscription, and will also visit, on his way, both the mounds of Pelusium and the other ancient sites mentioned in my last letter. I may notice, by the way, that Lepsius has entirely misplaced the site of Tel el-Hirr, which he identifies with Avaris. The Tel, as I have stated, is really a small mound, containing the ruins of a Roman fortress, at the south-western extremity of Farara.

I also find that I forgot to say anything about a curious ethnological fact which I observed during my recent journey. The casts and notes taken by Mr. Petrie last year have shown that the Amorites of the Egyptian monuments were a white-skinned, fair-haired, and blue-eyed population. Now the population of the coast-land from Gaza (or rather Khan-Yūnas) to El-Arish is predominantly of this character, and stands out in striking contrast to the swarthy Beduīn population by which it is surrounded. It is difficult to believe that the Crusaders can have left so permanent a record of their presence in this part of the country; and what makes it probable that the population in question is descended from some early race (like the Kabyles in Algeria) is the resemblance between their features and those of the Amorites as depicted by the Egyptian artists. The sheikh of El-Arish, for instance, whom I had plenty of opportunity of observing as he squatted by our camp-fire, might have sat for the portrait of the Amorite king, reproduced by Mr. Tomkins in his *Life and Times of Abraham*, so exactly did he resemble the latter, even to the little red beard at the end of his chin.

Mr. Naville and the Count d'Hulst arrived here a few days ago, and leave on Wednesday, together with Mr. Macgregor, for Bubastis, in order to resume there the excavations of last spring. Mr. Griffith has also arrived from Assiout, where he has been copying the inscriptions of the tombs, and has made some interesting discoveries. He is now working at

Heliopolis. Mr. Petrie is at Howāra, the imaginary site of the Labyrinth. I hear that he has disinterred some mummies there.

A. H. SAYCE.

EGYPT EXPLORATION FUND.

M. NAVILLE'S LECTURE ON "BUBASTIS AND THE CITY OF ONIAS."

II.

(Continued from the ACADEMY of January 21.)

HAVING failed to find the hieroglyphic name, can we at least say with certainty that this was the city built by the high priest Onias under Ptolemy Philometor? I can only reply that it is very probable; but that to my mind not yet quite certain. Let us turn to Josephus, and see what the Jewish writer says of the city built by his countrymen. He relates that at the time of the conquest of Judaea by Antiochus Epiphanes, Onias, son of the high priest, was compelled by the persecution to leave his country and to take refuge with Ptolemy Philometor, who, being an enemy of Antiochus, received him kindly. The Jewish writer quotes the letter in which Onias begs the Egyptian king to grant him a territory in the nome of Heliopolis. He points to the ruined city of the lions (Leontopolis) near the fort dedicated to Bubastis agria. The king received his request favourably, and gave him the place he asked for, whereupon Onias built a small city in the likeness of Jerusalem, and a temple which was smaller than its model, with a tower sixty cubits in height. This temple existed until the reign of the Emperor Vespasian, who, at the time of the frightful persecution of the Alexandrian Jews, ordered it to be destroyed. There is no doubt that the locality of Tell-el-Yahoodieh belonged to the nome of Heliopolis. Several of the hieroglyphic monuments are dedicated to Harmakhis, and the name of On (Heliopolis) occurs frequently on the texts of Rameses III. So far, an agreement exists between the description of the Jewish writer and the place. But Josephus adds two geographical names—the fort of Bubastis agria and the city of Leontopolis. Bubastis being the Greek name of the goddess Bast or Sekhet, the goddess in the form of a lion, or with a lion's head, both these names must refer to a place in which the worship of Bast was established. Brugsch says he saw in the place fragments of statues of Bast which had stood originally in the temple of Maut at Thebes; and I purchased from the fellahs several small porcelain statuettes of this goddess. But I found no actual dedication of Tell-el-Yahoodieh to Bast. I conclude that Josephus has in his description made confusion between several Jewish settlements which stood at the same time not very far from each other, and that he referred the three names to the same place. For if we go about ten miles north, we find in the desert, close to the Ismailieh canal, another Tell-el-Yahoodieh, a settlement of Roman time, with brick constructions, but where at present no stone monument has been discovered. Six miles further north, we reach the present city of Belbeis, on the summit of a high Tell of ruined houses. In the course of my excursions, I went twice to Belbeis, and hunted in the houses for all the inscribed stones which might exist there; and the result was that I there discovered fragments of a sanctuary built by Nekthorheb (Nectanebo I.) to the goddess Bast, while from the inscriptions I gathered that the city belonged to the nome of Bubastis. Thus, Belbeis might be either a Leontopolis or a fort dedicated to Bubastis agria; but then it would not be in the Heliopolitan nome.

The decisive proof that the large Tell-el-Yahoodieh where we excavated was a Jewish

settlement was furnished by the necropolis, situate one mile further east, in the desert. For a distance of more than half a mile, the ground is quite honeycombed with tombs. It is one large cemetery, on which are built two villages. The most interesting of these tombs are those on the southern side of one of the villages. They are all cut in the rock, generally on the same plan, and made with more or less care. A slope or a rude staircase gives access to a chamber, on all sides of which open horizontal niches of the length of a human body. The entrance to the chamber was originally closed by a limestone slab, which has been removed. The tombs have in all cases been rifled in ancient times, not for the precious things which they contained, for they had none, but for the limestone slabs and tablets. After they had been robbed, the staircase was filled in with basalt stones and sand. Here and there we found a body *in situ*. There were no traces of mummification, no ornaments of any kind; but invariably a brick under the head, which is a distinctive feature of Jewish burials. The niches were not all oriented from west to east, though such was the case with the mother and daughter, whose names we found painted over their heads, and who each had her brick pillow. A few tablets have escaped the general destruction, and the names which they contain fully confirm the conclusion which might be derived from the mode of burial. Some of the names are Jewish, but with a Greek termination. Eleazar is purely Jewish: Mikkos, Salamis, Netharneus, Barchias, remind one at once of names often met with in Holy Writ. Other names are Greek, but of frequent use among the Jews, such as Aristoboulos, Agathocles, Onesimos, and Truphaina, whose body we found turned towards the east. The tablets are generally simple, without the mention of any divinity, or anything connected with the other world, which is also a Jewish feature. The only sculptured ornament found is the bunch of grapes. The form of the inscription is nearly always the same: $\chi\tau\pi\epsilon$, "Farewell." The epithets to the deceased are kind— $\chi\tau\pi\sigma\tau\epsilon$, "Loving to all"; "Loving his children" — $\phi\lambda\sigma\tau\epsilon\kappa\tau\epsilon$; "Without pain" — $\delta\alpha\omega\tau\epsilon$; and also a poetical word, "Who dies before his time" — $\delta\omega\pi\epsilon$.

The most interesting tablet is a broken one of which only eight lines remain, in which the author seems to have had the intention of writing verses. There are sometimes poetical words mingled with expressions which are decidedly mistakes made by some one who was not well acquainted with Greek. The inscription is obscure, but there is an interesting passage in which it is said how great was the faith and the friendliness, $\tau\sigma\tau\epsilon\kappa\tau\epsilon\chi\tau\pi\epsilon$, of the deceased. This, which sounds rather strange in a Greek funerary inscription, is merely the translation of the Hebrew $\tau\sigma\tau\epsilon\kappa\tau\epsilon\chi\tau\pi\epsilon$, which occurs on a considerable number of tablets.

A name which leads us directly to the point I am trying to prove is the name of $\Omega\omega\omega$, which is engraved on a stone cut in the form of a cornice. The beginning is broken off, so that part only of the O remains, and we do not know whether $\Omega\omega\omega$ was the end of a name or a name by itself. However, it looks very much like the name we are looking for.

On the northern side of the village, the rock is of finer quality, and the tombs more carefully made. They are on the same plan; there are generally three steps leading to a well-cut square door, the lintels of which are sometimes made with baked bricks and Roman cement. This door leads to the sepulchral chamber, from which horizontal niches open on all sides. One of the chambers had been covered with stucco, on which remained some painted ornaments. They are all on the Jewish plan; but they may have been re-used, as in

one of them was a bone-pit with remains of cartonnage, which implies mummification, and excludes all idea of Jewish burial. These tombs cannot be earlier than the Roman emperors. The conclusion which may be derived from all the foregoing facts is that the necropolis of Tell-el-Yahoodieh points distinctly to a Jewish settlement, which must have been the neighbouring Tell. Considering the size and importance of the place, it is reasonable to suppose that it was the site of the establishment made by Onias, and when he built a temple, especially as this place belonged to the name of Heliopolis.

I believe that Tell-el-Yahoodieh is known to us also by a Latin name. Just at the foot of the high mounds of the eastern side of the enclosure is a Roman city built regularly along two main roads going towards the desert. I think we may here recognise, as Mr. Griffith suggested to me, the *scenae veteranorum* or "Camp of the Veterians," mentioned in the *Itinerary of Antoninus*, on the road from Heliopolis to the Red Sea, along the canal; and this supposition is the more likely as the next station, *Vicus Iudaorum*, would be the other Tell-el-Yahoodieh near Belbeis.

In Egypt, it is not always necessary to excavate, and a mere visit to an historical place may give important results. It is most interesting to explore a city, looking for everything which is inscribed. Very often, fragments of hard stone are inserted in walls of houses; or they are inside the houses, where they are used as boards for washing, or as mortars, or as mill-stones. It is not always easy to see all the stones, and especially to dissipate the fears and prejudices of the inhabitants. They begin by denying with the strongest oath—by the life of the Prophet—that they ever saw or knew of anything like an inscribed stone. It is generally a boy who reveals the first, and who, of course, gets a few pence as bakshish. Then a great number of men immediately offer themselves as guides. They all know of a stone somewhere; and so at last I succeeded in seeing a great number of inscriptions. Thus, after having been in perhaps twenty-five houses at Belbeis, I found out that there had been there a temple of some importance built by Nekhthorheb (Nectanebo I.); that it was dedicated to Bast, and that it belonged to the Bubastite nome. The one royal name which I repeatedly discovered was Nekhthorheb; and I once found the inevitable Rameses II.

In several other places which I explored in the same way, I gathered interesting information, especially relating to the invasion of Piankhi, the Ethiopian king who conquered the whole of Egypt, and put down all the petty princes reigning in the different cities of the Delta. Some of those princes left stone monuments in the cities which they occupied; the descendants of others filled distinguished posts under the following dynasties. In this respect the excursions which I made to Samanoud and Abusir were among the most fruitful.

Samanoud is a very picturesque city, a little higher up than Mansourah, on the Damietta branch of the Nile. A large Tell indicates the site of the city. At the northern end stood the temple of the god Anhur, a great many blocks of which are still extant. Samanoud is clearly the old Sebennytus. The name has not been translated. The old Egyptian *Thebnuter*, the divine calf, has taken a Semitic form which gives to the word in Arabic a sense which has nothing to do with the original meaning. Samanoud means the sky of Noud. Noud, as the people tell you there, was a great king who built a large palace covered with a crystal sky. I heard this legend from Arabs as well as Christians, and was even told that remains of that sky were sometimes met with on the Tell;

while the Arab with whom I was staying asked me to relate to him something about King Noud. In the city itself I was shown several fragments of Nectanebo I. and Ptolemy Alexander. Some blocks of the temple which lay in the water contained fragments of a list of names of Nekhthorheb; but the most interesting monument was a sitting statue with the head and feet broken, which is used as a seat at the entrance to the police-station. As there are inscriptions on the sides and back of the statue, I began making paper casts, wetting my paper and beating it into the inscription with a brush. A crowd of more than a hundred people, which I had some difficulty to keep off, watched the whole proceeding with intense interest. The result was that a feeling of mistrust mingled with fear spread among them. I had one more stone to see in one of the houses, and when I arrived there the owner was away. Another time the key was with a neighbour who would not return for sometime, and then the man spoke to the bystanders with great eloquence, appealing to them, saying that the stone would go, and what would he have? At last, after much entreaty, I succeeded in going in, but only after a most solemn promise that I should not beat a paper on the stone. There was no necessity for it, as the stone turned out to be a broken Roman statue; but the next day I discovered the meaning of the opposition of the owner, and of his words "The stone will go." The people of the place fully believed that the beating of the paper, as they called it, was nothing but magic, and that the stone at the police-station would suddenly fly away to my country; and actually a great number of them got up early the next day, and came to the spot to see whether the stone was still there, or to witness its sudden disappearance at daybreak.

The statue belonged to the high priest of Anhur in the time of Psammetik I., called Aakanoush, who was very likely the grandson of the prince of the same name who reigned at Sebennytus at the time of Piankhi's invasion.

Not far from Samanoud is the city of Abusir, in which it is not difficult to recognise the name of Busiris, the house of Osiris. I went on purpose to see a granite block observed there last year by Mr. Petrie, bearing the name of Darius. As the monument ought to come to England, I made an attempt to purchase it from the rich sheikh-el-beled (village mayor) before whose house the block stands; but my efforts were unsuccessful, although I offered the high sum of £10. The sculpture represents a sitting goddess called Menkhheb. So far as I know, it is the first time this name occurs. Menkhheb is a verb which is found in the inscription of Saft-el-Henneh. It refers there to an altar, and means to provide abundantly with offerings, to enrich; so that this new goddess may be considered as the goddess of abundance or plenty. At Abusir, a man in the bazaar brought me a fragment of limestone, of which I copied the text. It is part of a funerary inscription of a person called Sheshonk. Sheshonk is also the name of the prince who held Abusir against Piankhi.

The most curious find of this kind occurred in the excavations at Tukh-el-Karmus. You have seen the foundation deposits discovered in the middle of this most disappointing temple, about which we could only ascertain that it had been built by Philip Arrhidaeus; but, in one of the neighbouring brick storehouses, we found a perfect vase, painted in blue enamel and bearing a large hieratic inscription burnt in with the paint. This vase is now in the Boolak Museum. It is a dedication to the god Horsicsis by the chief of a foreign nation or tribe, called Panarma. The name of the foreign nation is destroyed, but it may very well be the foreign guard, or a foreign police,

like the Mashuash, which are so often mentioned in the inscriptions. Curiously enough, Panarma is the name of the general who was either one of the officers of Piankhi, or who had remained faithful to him. It was to him that Piankhi gave orders to oppose Tafnekht, the prince of Sais, who was marching southward, and who had already reached Hermopolis; and after Piankhi's victory, he was sent to receive the submission of Tafnekht.

(To be concluded.)

NOTES ON ART AND ARCHAEOLOGY.

MESSRS. J. WATSON NICOL, Charles W. Wyllie, Herman Herkomer, and Yeend Young have been elected members of the Institute of Painters in Oil Colours.

MESSRS. DOWDESWELL will open two exhibitions next week in their galleries in New Bond Street: (1) a collection of marine paintings and sketches in oil by Mr. Edwin Hayes, including scenes in Italy, France, Holland, and the Channel Isles, as well as the British coast; (2) a show entitled "Dots, Notes, Spots," by Mr. A. Ludovici, jun. Mr. Robert Dunthorpe will also have on view, in Vigo Street, an exhibition of sunset sketches and mezzotints, by Mr. J. Aumonier.

WE may also mention that the collection of "Shakspeare's Heroines," by various artists, commissioned by the proprietors of the *Graphic*, is now on view in Brook Street.

MR. POYNTER's works have not been very much engraved, when we take into account that there is hardly one of them which does not lend itself to skilled reproduction; but, of those that have been reproduced, none have been translated more happily than his "Diadumene" and "The Corner of the Market Place," which the Berlin Photographic Company, established in New Bond Street, are now issuing. The "Diadumene" was in a recent Academy, where it was recognised as a learned and exalted study of the nude. The "Corner of the Market Place"—a bit of classical *genre*, if the expression may be permitted, a thing such as Mr. Alma Tadema might have conceived, but would have conceived with less of human sympathy—appeared at the Grosvenor. Our readers will remember how highly finished it was in detail, as well as how engaging in sentiment. Other works of Mr. Poynter should follow by the same process, as it is proved to interpret him so well.

WE quote from the *Nation* of February 9 the following account of the excavations conducted during last autumn on the site of Sicyon by the American School of Classical Studies at Athens:

"The orchestra and its entrances have been cleared of the layer of earth which covered them. The new finds have not been numerous, but are of considerable importance. The chief is the head of a statue of Parian marble, of good Greek workmanship, about life-size. It was broken into three pieces, but the face is uninjured, with the exception of the nose and one brow slightly marred. It is pronounced to be a Dionysus with extreme feminine traits. A torso was found to which this head may prove to have belonged. Another head was brought out from some retreat by a peasant, and removed to Athens by the Government. A large head of mediocre workmanship was also found in the excavations. These are valuable as the only known specimens of Sicyon art."

MUSIC.

RECENT CONCERTS.

THE programme of last Saturday's Crystal Palace Concert contained two new English works. The first was Mr. C. T. Speer's Cantata, "The Day Dream," which gained the Jubilee Gold Medal of the Bath Philharmonic Society last year. The poem on which it is founded is the well-known one by Lord Tennyson—a few verses not essential to the narrative, the Moral, L'Envoi, and Epilogue being omitted. It is somewhat difficult to do justice to Mr. Speer's work. First of all, he set himself a most difficult task. The poem, admirable in itself, does not lend itself easily to music; and Dvorak himself, with all his programme-power, would have found the yawning king, the drinking butler, the screaming parrots, and the striking clocks somewhat troublesome subjects. And then, placed almost at the head of a Palace programme, one expected naturally to hear something important. The Cantata did not deserve such an exalted position. Had it been produced at a students' concert, we could have praised the composer for his easy and unpretentious music, for the good intentions shown, and for the frank way in which he borrows from other composers. Mr. Speer has yet much to learn in the art of development, and also in orchestration; but he is young, and may yet surprise the world. The other novelty was a setting of Campbell's ballad, "Lord Ullin's Daughter," for chorus and orchestra, by Mr. Hamish McCunn. Quite recently we spoke in terms of praise of an overture of his, and again we have to call attention to a young composer who shows brilliant promise. The ballad is not an elaborate work, and it is impossible to say how Mr. McCunn will succeed when he attempts severer forms of composition; but there is an unmistakable vigour and freshness about his music, and in his handling of the orchestra there is decided originality. Between these two works came Schubert's unfinished Symphony in B minor, and the performance was well worthy of Mr. Manns and his band. The solo parts in Mr. Speer's Cantata were effectively sung by Miss Thudichum and Mr. Harper Kearton. The concert concluded with Delibes' charming Suite de Ballet "Sylvia."

A private concert was given at the Grand Hotel, Eastbourne, last Friday week, at which was heard a new instrument called the Clavi-harp. It is the invention of M. Dietz, civil engineer, of Brussels, the grandson of the M. Dietz who, in 1810, invented an instrument *a cordes pincées à clavier*, which may be considered the parent of the Clavi-harp. As the name suggests, this instrument consists of a harp, with metallic strings covered with silk, and a keyboard. On touching the keys the strings are set in motion by an ingenious action imitating the movements of a harpist's fingers. It has two pedals—the one damps the strings, the other effects a division of the strings producing the octave harmonics. From this brief description it will be seen that it possesses advantages over the old harp. The strings are said to keep in tune as well as those of a piano. The only question is as to the quality of the tone produced; how far, in fact, it resembles that of an ordinary harp. From the clever performances of Mdlle. Dratz from the Brussels Conservatoire, who played solos, accompanied Mr. Burnett in a violin solo and in some songs sung by Miss Ambler and Mr. W. H. Cummings, we think it imitates wonderfully, especially in the upper notes, the tones of the harp. One will be able to judge it better in a large concert room, and also when it is heard with the orchestra. It has been exhibited in

Paris, and will no doubt soon make its way to London.

Mdlle. Mathilde Wurm, a pupil of Mdme. Schumann—whose appearance we are glad to see announced for next Monday—was the pianist at the last Monday Popular Concert. She played Schumann's "Papillons," one of the composer's early but most characteristic works. Mdlle. Wurm has improved in touch, but she lacks power. Her reading of the "Papillons" was simple, neat, and refined; but her *tempo* in Nos. 5 and 7 were too slow. She was well received, and forced to give an encore. She took part in Mendelssohn's in C minor; but here, in spite of good playing, her want of power was too evident. Beethoven's Quintet in C, with Herr Joachim as leader, was, of course, a grand success. Miss Marguerite Hall was recalled for her graceful rendering of Brahms's "Geistliches Wiegenlied," the viola obbligato part of which was admirably given by Mr. Hollander. Herr Joachim's solo was Leclair's "Sarabande et Tambourin."

Brahms' Violin and Violoncello Concerto was repeated at the Fourteenth Symphony Concert on Tuesday evening. A second hearing of the intricate opening movement reveals more of its power and of its unity. It is certainly made of stuff that will last. We doubt, however, whether it will become popular; for it will not always have two such interpreters as Herren Joachim and Hausmann, who not only conquer the technical difficulties, but throw their whole soul and mind into the music. The beautiful Andante needs no further comment. The Finale, as at the first hearing, impresses us less than the first and second movements. Mr. Hamish McCunn is rising rapidly into fame. His Choral Ballad at the Crystal Palace last Saturday, as noticed above, was a success; but his ballad for orchestra, "The Ship o' the Fiend," performed at this concert, was a still greater one. The Scottish ballad, which the music seeks to illustrate, is founded on the legend treated by Burger in his "Lenore," and is the foundation also of the "Spectre's Bride." The composer's power of imagination is keen, but he is never tempted to do anything extravagant or grotesque. And he handles the orchestra not with the timidity of a beginner, but with the experience of a master. He conducted his own work, and at the close received an ovation. Mr. McCunn is only in his twentieth year, and a great future seems in store for him. Programme-music seems to be at present his fancy. Of its kind it is very good; but, after all, it is only one kind, and that not the highest. So now, having shown how successfully he can draw musical pictures of land and sea, he should give us a piece of purely abstract music.

Space compels us to notice very briefly the "Novello" performance of "The Golden Legend" on Wednesday evening. The choral singing, especially of the ladies, was good. Of the principal soloists—Mdmes. Nordica and Patey, Messrs. Lloyd and Mills, we need only mention the first. Mdme. Nordica commenced very doubtfully, but improved as she went on. Dr. Mackenzie conducted; but was scarcely up to time in the Evening Hymn and in some of the music in the third scene. The news of the election of this gentleman to the post of Principal of the Royal Academy of Music gained for him an ovation both from choir and audience.

Mr. Henschel gave his third and last vocal recital at Prince's Hall on Wednesday afternoon. The hall was crammed, and the performances of the concert-giver and his wife gave the utmost satisfaction.

J. S. SHEDLOCK.